Sign. B.28.118

THE Popes Canons:

wherein the Venerable and great Maſters of Sorbone are confuted in theſe x. diſcourſes following, with diuers other matters, as appeareth in the Page next enſuing.

Of the holy Supper.
Of the one onely Mediator.
Of Purgatory.
Of the Councell of Tollete.
Of the Confeſſion vnto God.
Of the Church.
Of Freewill.
Of Mariage and Vowes.
Of Faſting and Meates.
Of Images.

Written in the French tongue by THEO BEZA, and tranſlated into Engliſh by

Beware of falſe Prophets which come to you in ſheepes clothing: But inwardly are rauening Wolues. Matth. 7.

Seene and allowed according to the Queenes Maieſties Iniunctions.

Imprinted at London for Iohn Chapman, and are to be ſold at his ſhop in Paules Church-yard at the ſigne of the Bible.

115 00

TO THE RIGHT Worshipfull Sir VVilliam VValgraue Knight, encrease of al heauenly graces towardes the aduauncing of Gods glory and good of his Church: together encreale of Worshipp here in this life, and in the world to come life euerlasting, thorowe Iesus Christ our Lorde.

AFter I had trãslated this smal Pamphlet (Right Worshipful) and had well considered of the great and horrible blasphemie which is daylie committed in the bigger parte of Europe, especially against the holy Institution of the Supper of our Lorde Iesus Christ: In steade whereof the Romishe Idolaters haue ordenarily set vp and exalted amongst the poore, miserable, and ignoraunt sorte, a counterfaite & most blasphemous Sacrifice, by them called the Masse, a Sacrifice propitiatorie (as they saie) both for the quicke and the dead, to the great dishonor both of Iesus Christ & of his Church, which mine Author hath here very sufficiently confuted and dis-

proued aſwell by the teſtimonies of the holy Scriptures, as alſo by the iudgemēt and opinion of diuers godly and learned Doctors: As Auguſtine, Ambroſe, Ierome, Chriſoſtome, Epiphanius, Cyprian, Ireneus, Origene, Hilary, Athanaſius, Tertulian, and others, ouer and beſides many other groſſe and palpable Idolatrous fooliſh ſuperſtitions: As Purgatorie, Auriculer Confeſſion, Free-Will, Popiſh Vowes and Faſts, worſhipping of Images, and ſuch like: I thought it a Treatiſe (in my ſimple opinion) both neceſſarie and profitable to bee publiſhed abroade in Engliſhe, thereby to helpe the want of a greate number of my Countrey men, for the admoniſhing and warning them to beware of ſo execrable offences, and alſo to repulſe the ſhamefull raſhneſſe, and moſt arrogant boldneſſe of al ſuch as haue dared to thruſt out into the world ſo groſſe abuſes.

And for ſo much as this preſent Treatiſe ſhalbe cenſured and iudged of as many as reade it, according to euery mans phantaſie and opinion, I haue taken boldneſſe to make choyce of your Worſhip, as of an eſpeciall worthie Gentleman and my very good freend (of whoſe curteſie I haue partly taſted) moſt humbly beſeeching you to ſtand the Patrone of this my labour againſt all thoſe that ſhall raſhly pronounce ſentence againſt this preſent worke, as men lightly eſteeming of the whole Booke, either for the Titles ſake, or els by reaſon of the ſlender view of ſome part thereof, before ſuch time as they haue throughly read, vnderſtoode, and examined

it

it by the Scriptures, by which, euery thing is to bee ouerruled and esteemed, and according to the same to be iudged. Otherwise, it were an vncible parte (according to that saying of a certaine Lawyer in the Treatise De legibus) for any man before he hath perused & read ouer the whole law, to iudge and aunswere, by reading a peece thereof. S. Hilary also in his Booke of the Trinitie, beseecheth al men not to cõdemne him, before such time as they haue read ouer that which he hath written. Neither are we to regarde what the fautors or Suppostes of any condemned error saie. For by the Cannon, beginning SVSPECT, 3. & 5. the Enemies and aduerse parties, maie not bee Iudges in their owne causes. Wherfore, we must al, first, indge iust iudgement as before God, who is the onely truth: according to which, all, in the latter daies, shall by Iesus Christ be iudged. In the meane while, I beseech you Sir, to accept of this my poore trauell, as of a present offered vnto you in token of good will, who wisseth vnto you a sufficient measure both of heauenly and spirituall graces, whereby you maie bee the better able to rule and gouerne in all such places as you shalbe appointed vnto in this Commonweale, to the glorie of God and the benefite of his Church. Thus humbly taking my leaue, and crauing pardon, least I haue troubled you ouer long, I commit you and al yours to the protection of the Almightie. London this 10. day of Nouember. 1584.

Your Worships to commaund
in the Lorde. T. S.

The Contents of this Booke.

Of the Holy Supper.
Of the one onely Mediator.
Of Purgatory.
Of the Councell of Tollete.
Of Confession to God.
Of the Church,
Of Freewill.
Of Mariage and Vowes.
Of Fasting and of Meates.
Of Images.

A Sentence interlocutorie, Taken out of the Registers of the high Court of Parliament of Heauen.

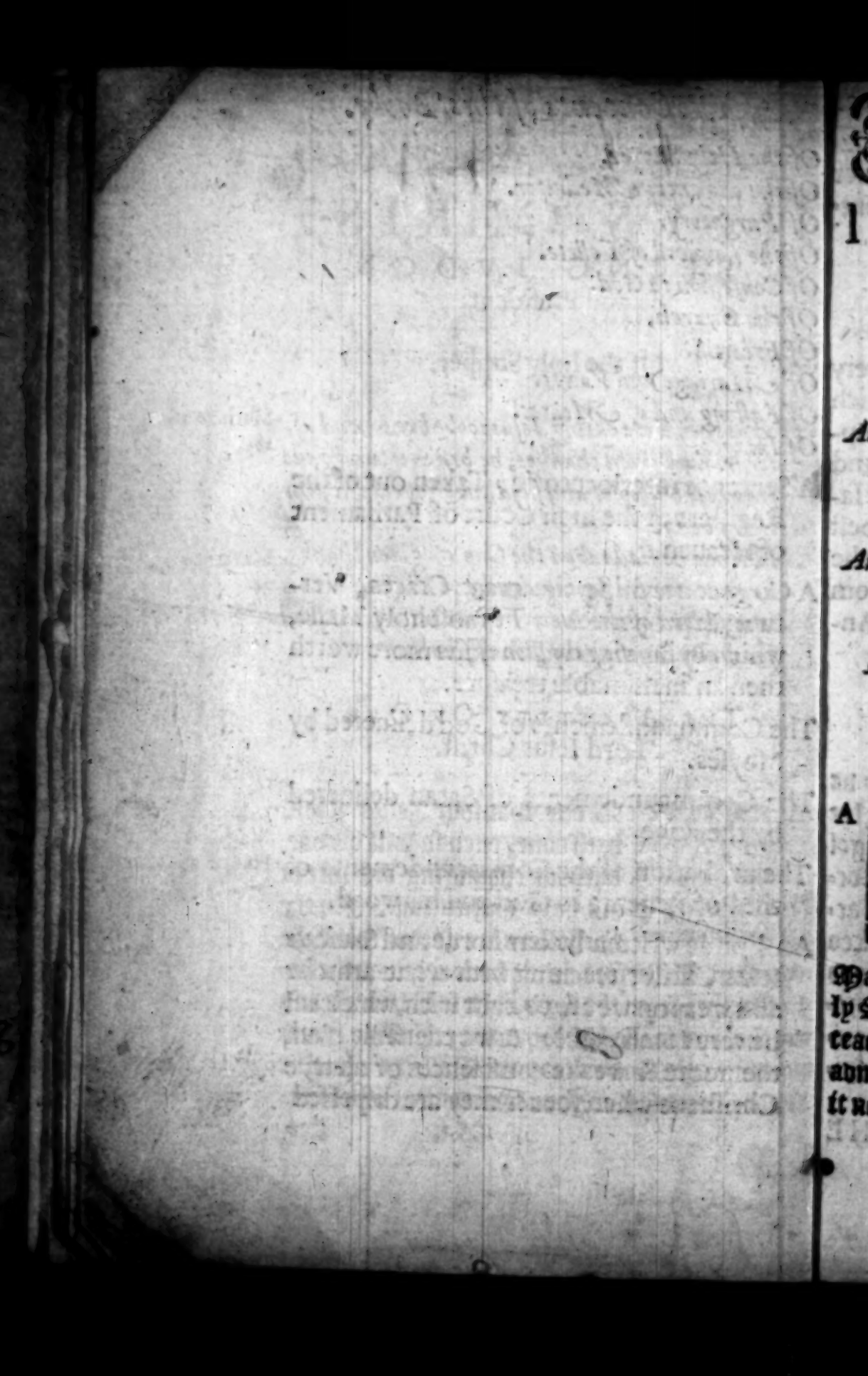
A Copy conteyning the great Graces, Vertues, & properties of the most holy Masse, which being rightly beheld, is more worth then an inestimable treasure.

The Commaundements of God deliuered by Moyses.

The Commaundements of Satan deliuered by the Pope.

The probation of the Commaundements of the Pope, enemy to God and his word.

An Epistle written by our Lorde and Sauiour Iesus Christ, teaching with what armour and weapon we are to fight with, which wil be very comfortable, & wonderfully glad, the poore & weake consciences of all true Christians whersoeuer they are dispersed



IESVS CHRIST
BEING IVDGE and Preſident.

Of the holy Supper.

And as they were eating, Ieſus tooke bread, and after he had giuen thankes, he brake it, and gaue it to his Diſciples and ſayd, take ye, eate ye, this is my body. Math.26.26.27 28.

And when he had taken the Cup, & giuen thanks, he gaue it them, ſaying, drinke ye all of it, for this is my blood of the New Teſtament, that is ſhed for many for the remiſſion of ſinnes. Mark.14.22.23 24. Luke.22.19.20.

The Apoſtles Of Our Lord Ieſus Chriſt.

AS our Sauiour Ieſus Chriſt hath done, euen ſo will we doe, without chaunging one iote of his holy Inſtitution. For the Scholler are not wiſer thē the Maiſter. Wherfore, as we haue receiued the holy Supper from the Lord, euen ſo beleue we and teache, and in the ſame maner receiue we it and adminiſter it. And as for your Maſſe, wee knowe it not, becauſe it is your Sacrament and ſacrifice, Iohn.13. Math.10. Hebru.7.9.10.

fice, and none of the Lords, being very well assured, that Iesus Christ hath consecrated for euer all those that are sanctified, and that by one only sacrifice and oblation of his bodie.

THE POPE.

In all the whole title of the celebratiō of Masses, of and in the consecration. distin. 2.

OVR holy Masse, is the very self same Sacrament, which is a sacrifice for the redemption both of the quicke and the dead. For, of all the sacrifices that euer were, this is the very best and the most excellent, in which, euen at the Priestes wordes the heauens doe open, from whence descendeth Iesus Christ with his Angels attending there vpon him.

THE APOSTLES.

Math. 24. Galat. 1. Iohn. 6. The Church of our Sauiour Iesus Christ with the holy doctors thereof. Iohn. 6. 63.

BOur Lord Iesus hath alreadie admonished vs that we should not hearken to those which say, loe here is Christ or there is Christ. For if an Angel from heauen should deliuer vnto vs your new deuised transubstantiation we would hold him accursed. For through faith, we truely and in deed eate the body of Iesus Christ, & drinke his blood in the spirite which quickeneth, for the flesh profiteth nothing. And these wordes haue we receiued from the Lord, which he hath saide to be spirite and life.

THE

THE POPE.

B And wee must beleeue vpon paine of euerlasting damnation, that the bread and wine are suddenly transubstantiated into the very naturall bodie and precious blood of Iesus Christ, euen as great and long as he was in his mothers wombe, and as he hung vppon the Crosse.

S. Thomas in the first parte of his summary.

S. Thomas in the third part of his summarie.

The holy Doctors of the Church.

The Church of our Lord Iesus Christ with the holy Doctors thereof.

Augustine, Ambrose, Ierome, Chrisostome, Epiphanius, Ciprian, Ireneus, Origene, Hilary, Athanasius, Tertulian. and many others.

C As the holie Apostles haue receiued it from the Lord Iesus: euen so likewise haue they deliuered the same vnto vs. Wherefore, because we will not pull downe that which they haue built, we are not acquainted with your transubstantiation, being fully assured, that to bee ignorant thereof, is a knowledge which God right well is pleased withall. Now, herein we want no testimonies from the Apostles, whose doctrine the Doctors of the Church haue receiued, as may very easely bee vnderstoode by that which they haue very notably written and set downe.

1. Cor. 11.

Saincte Augustine, a very auncient and faithfull Doctor, hath vnderstoode and beleeued this holy Sacrament, to bee such as he himself hath

S. Augustine in his 12. Epistle against Adimantus, and vppon Leuit. 7. 9. 57.

expounded it, saiyng after this maner. I may enterpzete that this Commaundement lyeth in a signe, because the Lozd himself made no difficultie to saie, This is my body, when as he deliuered the signe of his body. He taught these things to be saide, as figuratiuely spoken. Foz, the thing which signifieth, hath cõmonly been called by the name of that which is signified. S. Ambrose saieth. Thou receiuest the Sacrament, in token of the flesh and blood of Chzist, howbeit thou obteinest the grace of his very nature, and so receiuing the bzead in this foode, thou art partaker of his diuine substaunce. And as thou hast receiued in Baptisme the similitude of his death: so likewise hast thou dzonke in this Sacrament, the similitude of the pzecious blood of Chzist. Saint Ierome also saith, That as Melchisedech ỳ high Pziest of the most high God did in ỳ figure hereof in offring vp loaues of Bzead and Wine, euen so likewise doth Iesus Chzist repzesent the truth of his body and blood.

S. Ambrose in his Booke of the Sacraments the 1. Chapter, and vpon the 1. Corin. 11. and in his Booke of those that are dedicated to the Misteries.

S. Ierome vpon the 26. Chapter of S. Mathewe.

The venerable Maisters of the Popishe Church.

The Popishe Church with the venerable great Maisters of Sorbonne.

Gratian, with his decree, Gregory with his decretalles, the greate Maister of the sentences, S. Thomas of Aquin, Iohn Bonauenture, Raymond, Peter Comestor, Iohn Scotus, and many others.

C In so much, that the bread is no bread, nor the

the wine, no more wine, retayning no whit of their owne nature, for they are really conuerted into the substaunce of the naturall body of Iesus Christ, as is most largely and diuinely written in our decrees and Canons: but most singulerly by that reuerend Father S. Thomas of Aquin. *In the third parte of his Summary, and in the fourth of the sentences. In all the whole title of the celebration of Masses extra. And of consecration Distin. 2. And in Clement, of Reliques and the worshipping of Saincts. And in many other places.*

The Popes greate Shot & Artillary thūdring and lightning at the inuincible trueth of God.

I Thomas of Aquin am enforced to say this truth, as I haue written in the 3. parte of my Summary, in the 46. Addition the 6. Article, in this sort. Because the Church is grounded vpon Faith and Sacraments, it appertayneth not vnto the Ministers of the Church, to make newe Articles of Faith, or newe Sacraments, neither yet to remoue or take awaie those that are made. For that excellencie and power, belongeth onely to Iesus Christ, who is the foundation of the Church.

The whole Papacy hath listened more to this venerable Saincte for the innouating and ouerthrowing of the holy Supper, then for the maintayning of the holy Institution of Iesus Christ. Howbeit you see that he speaketh here like one of Caiphas his scholers.

THE APOSTLES.

D Our Lord Iesus neuer taught vs any such fables, but hath vtterly forbidden vs to beleeue thē. Saincte Augustine learned a better lesson in the Schoole of God, saying after this maner. Our Lorde Iesus shall remaine still in heauen, vntill

the last day, how beit his trueth is alwaies here with vs. For his bodie with which he arose againe, must of necessitie remaine in one certaine place, but his truth spreadeth it self euery where, for wee must not thinke, that the forme and substaunce of Jesus Christ his body is euery where. Wherefore, we are to take greate heede that we attribute not so much to his diuinitie, as thereby to destroy the nature of his humanitie. For it followeth by and by, that whatsoeuer is in God, to be God. And it seemeth to bee a thing very vnlawfull, or an offence, to commaunde to eate and drinke his bodie. Wherefore, this is a figuratiue kinde of speach, when as we are commaunded to bee partakers of the Death and Passion of our Lord, and soberly and profitably remember that his flesh was wounded and crucified for vs. And the wordes of Jesus Christ are spirite and life. Understande spiritually, that which I saie vnto you. You shall not eate the bodie which you see, neither shall you drinke the blood which you shal see them shedd that crucifie me. I haue commended vnto you a Sacrament spiritually vnderstood, for it is the spirite that quickneth, the flesh profiteth nothing. Thus wee see what this holy Doctor most largely hath written in many places. And because it shall not seeme to be his opinio alone: we haue thought good to cal to mynd, & set downe ỳ sentences of many other holy Fathers, as S. Chrisostome for one, saying in this sorte. Christ hath ordeined the Table of his holy

All that is in GOD, is not God, that is to saye, the humanitie of Jesus Christ is not the very Godhead, for the word was not made flesh, as a thing turned into flesh, but was vnited to the flesh, without confusion of substaunce, and yet for al that God & man is but one Iesus Christ, which alwaies retayneth the very glorious and immortall nature of mā.

Supper,

Supper, because that in this Sacramēt, he vaylie sheweth vnto vs Bread and Wine, as a signe of his body and blood, and yet the nature of wine still continuing. Saint Denis, Ireneus, and Origene also, haue al with one consent and accord, written to the same effect, as may be seene in the Ecclesiasticall Hierarchie, and in diuers other Bookes. Neither will wee forget the Nycene Councell decreeing as followeth. Let vs not settle our mindes here altogether belowe vppon the bread and wine which is set on the Lords table: but by faith let vs lift vp our mindes vnto heauen, and consider, that the Lambe of God which taketh away the sinnes of the world, is vpon this holy Table, which is not offred vp in sacrifice by the Priestes, as they offred beasts. And when we take his precious body and blood, let vs beleeue that they are signes of our resurrection. We see here the testimonies of many holy Fathers and Doctors of the Church: who haue soundly receiued the doctrine of the Apostles in this point, without wandring frō the true meaning thereof.

Ireneus in his Book against Valen. cha. 34
Origene, vpō the 26. Chap. of S. Mathew Homel 33.
And vpō Leuit. Homel. 7.

The first Nicene Councel taught very diuinely, how we should eat the body of our Lord, and drink his precious blood.

THE POPE.

D When as the Priest hath an intent to consecrate, saying the fiue, or fower wordes (if he leaue out enim) ouer all the bread that is in the Market place, or ouer all the wine that is in the Celler, then forthwith are al the loaues and wine in the hogsheades conuerted and

The fabulous Esope was neuer able to tel more pleasant lying tales, then this seducer Scotus.

transubstantiated into the naturall bodie of Iesus Christ.

Gelasius a learned man was chosen Bisshopp of Roome the yeare after Christ 493. And therfore it is easely to be seene that their transubstantiation was not inuẽted in his time, neither yet receiued into the Church of God, as may manifestly appere in his wrytinges.

I Gelasius Pope of Rome do in no wise allowe of your transubstantiation: for I will neuer goe frõ that which I haue written against Eutiches and Nestorius the Hereticks in this sorte. The Sacraments of the body and blood of Iesus Christ which wee receiue, are diuine things. Wherfore, we are by them, made partakers of the diuine nature, and yet the substaunce of bread and wine remayning still. And surely, the similitude and likenesse of the bodie and blood of Christ are celebrated in the action of the misteries. Wherefore wee euidently vnderstand what it is that we are to feele and taste in Iesus Christ our Lord.

This venerable Bede is not altogether popish, because he beleeueth not their transubstantiation.

I venerable Bede, will not receiue your transubstantiation, for I wil not go from that which I haue written vppon the 22. Chapter of Saint Luke, in this sorte. It was the will of Iesus Christ to put the Sacrament of his flesh and blood, vnder rhe figure of bread & wine, in stead of the flesh and blood of the Lambe, because he would shewe himself to be the self same to whom the Lorde had sworne that he would not repent him, Thou art an hie Priest for euer.

How euer the matter is, this Frier hath written well in this point,

I Durhumarus a Frier of Saint Benets order, doth no whit allow your transubstantiation: For I wil not go from that which I haue commented vppon S. Mathewe, saying thus.

Wine

Wine refresheth and encreaseth the blood, and therefore is not the blood of Christ vnproperly figured thereby, because that whatsoeuer commeth to vs from him, marueilously refresheth and gladdeth vs, and encreaseth in vs all good. Our Lord gaue vnto his Disciples, the Sacrament of his bodie for the remission of their sinnes, and to preserue Loue and Charitie, because that whensoeuer they were put in minde of that action, they might alwaies make in a figure that which he ought to do for them, and not forget that his Loue. This is my bodie, that is to saie, Sacramentally.

I Adrian Pope of Rome, notwithstanding the ordenaunces of my Predecessors: yet as I haue written in my fourth Booke, I confesse that the Church must vnderstand and knowe that the Church is not Mistres ouer the Sacramentes, but a seruaunt: and can no more institute any forme of Sacramentes, then she maie abolishe any of the lawes of God.

and for any thing that I see me thinketh that none of all the Benet Friers ought to allowe of this transubstantiation, because there was no such thing inuēted in the daies of S. Benet, who gaue thē a better rule thē now they vse.

This iolly Pope is much like vnto Saule, who although he could do nothing, yet forsooth would he propheſie with the Prophetes.

THE APOSTLES.

E The Scholler cannot be skilfuller nor wiser then his Master, it is sufficient for him that he be as skilful and wise as his Master is. And therefore wee will neither diminish nor yet put to any thing vnto the institution of our Lorde and Master Iesus Christ, vnto whome we will only giue care,

Math. 10. Deut. 4. 12. Iohn. 13.

care, and according to his example (as hee hath commaunded vs) we receiue and administer the holy Sacrament of the supper vnder both kinds of bread and wine, and otherwise we dare not do, for feare wee should become Sacrilegers. The Councell of Basile listened more attentiuely to our Lorde Jesus, whenas it ordeyned that the Laye Fee should communicate in both kinds.

S. Cyprian in his Sermon of repentaunt sinners.

And S. Cyprian opposed him selfe directly vnto such a Sacrilegious contradiction of Jesus Christ, whenas hee wrote the Sermon of repentaunt synners, saying in this wise. How shall we exhort the people to shed their blood for the confessing of Jesus Christ, if so be we deny them his blood when as they should fight for him? Or, how should we make them capable to drinke the Cup of Martyrdome, without we first admit them to drinke the Cup of the Lord? Moreouer the Lord Jesus and his Apostles, neuer taught nor yet commaunded the bread of the holy Supper to be kept close, or to bee carried about hether and thether. For, the Church that is obedient vnto his doctrine neuer doth it, which thing S. Clement right well vnderstoode whenas he sayde in this wise. There must be as many Hostes offered at the Altar, as there are people. For if there remayne any: they are not to be reserued vntill the next morrowe, but the Clarkes are diligently to receiue and eate them with trembling and feare.

S. Clement in his 2. Epistle to Iames. And in the Canon Tribus of the Consecrat. distinct. 3.

Origene vpon the 7. Chap. of Leuit.

Origene in like maner opposed himselfe against this superstitious fault, which they would haue brought

brought in in his time, into the Church of God, saying thus. The Lorde neuer commaunded the bread which hee gaue vnto his Disciples to bee kept vntill the next morrowe, but said vnto them take and eate. Thus we see howe we should followe and immitate the Church of God, without declyning either from the right hand or yet the left.

THE POPE.

E The Sacrament of the Altar ought to bee receiued of the Priestes alone in bread and wine. But it must bee administred to the Laye people, onely vnder the forme of bread. *Title of the consecrat. distinct.* 2.

And as concerning those that are sicke, the body of Iesus Christ, must very deuoutly, solemnely, & reuerently, be carried vnto them: for, that is the commandement both of God and of his Church.

I Gelasius Pope of Rome, doe oppose my selfe vnto your ordenaunce, and will by no meanes allowe it: for, I will neuer go against that which I haue set downe in writing in the Canon Comperimus, *de consecrat. distinct.* 2. Saying in this wise. We vnderstand that there are some who hauing receiued the body of our Lord onely, abstaine from the Cup: who be cause they superstitiously sinne, are to bee enforced to receiue the whole Sacrament, or els

I am loth to place Gelasius in the number of the Popes of Rome, because he opposed himselfe very much against their blasphemies.

els vtterly to be reiected from it. For, to deuide this mysterie, can not be without great sacrilege.

THE APOSTLES.

The Sacrament of the Papistes had been a greate deale longer kept and worshipped, if they could haue cūningly dissimuled and hid the corruptiō and miserable subiection thereof. And if thei would haue so done, they should neuer haue kept it in Pixes, but it was the will of GOD that it should bee so handled and all for the best.

Actes.2. Psal.16. Mark.16.

F Seeing that Wormes, Mysse, and Spiders, and other vermine eate your Transubstantiated bread, which being long kept, of it selfe corrupteth and putrifieth: it may manifestly appeare, that the signe of the Sacrament, is not the thing signified. That is to say, That the Bread which is a signe (as hath bene heretofore sufficiently proued, and as it was also the Lordes minde) cannot be conuerted, nor transubstantiated into his natural body. For this is a most horrible blasphemy, that the body of Jesus Christ should bee subiect to corruption, & the teeth of bruite beastes. Whereupon should ensue, that Jesus Christ should bee more insufficient, and of lesse power, then the Goddes and Idoles of the Gentiles. For they may defend themselues, and speake for them selues by reason of their workemanshippe, which by the iust iudgement of God hath blinded the miserable worlde, making it beleeue such a transubstantiation as was newly forged in the worldes shoppe. Howbeit, the Church of God being taught by the holy Ghoste, beleeueth farre more iustly, to wit, That Jesus Christ is risen againe from the dead, and is no more subiect to death. For, he is glorified, immortall and incor-

ruptible,

ruptible, and sitteth nowe at the right hand of God his father, and shal not descend from thence, vntill he shall come to iudge both the quicke and the dead, and render to euery one according to their workes. And then will he most greeuously punish the Correctors and falsefiers of his word: who haue altered and turned vpside downe, the Institution, forme, and fashion of his holy Sacraments. Moreouer, the sclaunder of our aduersaries is too too wicked against vs, vniustly accusing vs, saying that we doubt of the power of God: and deny that he cannot conuert the bread into the body of his Sonne Iesus Christ. But in this Article and controuersie of the Supper, we pretend not to dispute of ỹ power of God: which we beleeue and confesse to be infinite and incomprehensible. For, herein lyeth onely our whole controuersie: that the will of God is such according to the testimonie of his holy word: by which we clearely proove, that by fayth, and spiritually wee receiue and eate the very body and precious blood of Iesus Christ, which we confesse to be incorruptible, not subiect to Wormes, nor to bee burnt with fire, which eternall fire is prepared for all such as blaspheme so horribly against our Lord Iesus.

The will and power of God neuer disagree. God can doe all things as he is almightie, howbeit he will not vse his absolute power contrary to that that he hath already promised, as he hath willed and commaunded, for GOD is not contrary to himself.

THE POPE.

¶ Our holy father the Pope, the most chiefe and especiall president in the Councel at Orleance,

leance, hath ordeyned and decreed, as it is written in the fifth chapter thereof, That if any sicke person shall cast vp the body of Iesus Christ, and that there cannot bee found any by reason of the lothsomenes of stomacke, to swallowe vp the said body of Iesus Christ that is cast vp, that then they shall burne the body of our Lorde, and the ashes thereof be put amongst the reliques. Againe, if the sacrifice of the body of Iesus Christ, be lost and perished, by reason of stalenes, then let it bee burned, and be restored about the Altar. Moreouer, if the body of Iesus Christ being eaten with Mise or Spyders, or being made worth nothing, or shamefully bitten, or that the whole worme be found in it, let it be burnt. Howbeit, if there be any part of the body of Iesus Christ leaft that is not shamefully bitten, it must most assuredly be taken and eaten. Neuertheles, if it be shamefully bitten ad perished by Vermyne or putrifaction, let it bee forthwith burnt, and the holy ashes thereof be reuerently put in and kept amongest the reliques.

A most wicked kinde of speach, to saie that the body of Iesus is subiect to putrefaction, to be eaten of beastes and to be burnt. The Arke of the Testament, which was but a figure of Iesus Christ, was neuer so dealt withall, for it killed as many as touched it. 1. Sam. 5. And by a farre greater reason should the bread doe the like, if it were transubstãtiated into the very body of Iesus Christ and therefore it must needs be confessed that the signe of the Sacramẽt that they abuse, is not the thing signified.

And this is our holy ordinance which we will haue to be obserued vpon paine of excommunication: as we haue very largely ordeyned and decreed in the sayd Councel, and caused to be written in the title of Consecration, distinction the second: but yet more clearely in the Cauteles of our holy Masse.

OF OVR ONLY MEDIATOVR.

There is one Mediatour of God and men, the man Iesus Christ: We haue an Aduocate with the father, Iesus Christ the righteous, and he is the attonement for our synnes. 1. Timo. 2. 5. 1. Iohn. 2. 1. 2.

THis is not the Churche of Christ, which taking away and chaunging his worde, is not contented with the sufficiencie of our only Aduocate and Mediator Iesus Christ, the onely God and searcher of the heartes. For, the Apostles, and after them the whole Church, reiected al other Aduocates and Mediators, contenting them selues with one only Iesus Christ, who, as the Scripture plainely beareth witnes, prayeth for vs: and as wee may also see by that which the Doctors of the Church haue written thereof. And because we may the brieflier vnderstand this Article, S. Ambrose deliuereth the worde in the name of the whole Church, saying in this wise. It was wonted to be an ordenary custome to vse this miserable excuse, saying, that by their meanes, a man might come vnto God, euen as men haue recourse vnto Princes by Noblemen

Iohn. 14. & 16. 1. Iohn. 2. Roma. 1. Hebru. 7. & 9. 1. Timo. 2. S. Ambrose vppon the 1. Chap. to the Roma.

blemen and Earles. Goe too then, is there any man so mad and so forgetfull of his saluation, as to attribute the honour of a Prince vnto a Baron or an Earle, considering that if there were any such to be found that would dare say so, that they were worthy to be condemned as guiltie of high treason: and shall not these men then be found to be guiltie, who attribute the honour of the name of God vnto Creatures, & in forsaking the Lord, honour those that are their fellowe seruants: as if the seruing of God were a superfluous matter, and more then needed. And therefore men haue recourse to the Prince by the meanes of Barons and Earles, because that in very deede the King is a man, and doeth not well knowe which of his Subiects he may safeliest trust. But for the entring into Gods fauour, from whome nothing is hid: Because hee knoweth the heartes of all men, neede not curry fauour at the hands of any to exhibite our Supplication: saue onely to present our selues with a lowly and humble hearte. Thus wee see what this holy man hath written, with whom many Doctors of the Church agree, saying that it is sacrilege and blaspemie to haue any Aduocate, Mediatour, and intercessor, saue Iesus Christ alone. If there bee any man that

S. Augustine vpon the first Epistle of S. Iohn 1. and 2. trea. & against Parmeny 2. Booke and 6. Chap. 8. and in his Quinquagenes.

Psal. 94. & 108.

S. Chrisost. in his 6. Homely of the profite of the Ghospell, and vpō the 43. Chap. of Gene. and in the 1. Tom. 5. Homely. of the 1. chap. of S. Matth.

S. Ambrose in his Booke of Isaac and of the blessed life.

S. Augustine in the last Chap. of his Booke of true Religion, and in the 5. chap. of his three & twentie treatise of Sainct Iohn, and in the 23. and 27. Chapter of his 10. Booke of the Spirite of God. And in the 13. Chapter of his Booke of the cure and care of the dead S. Epiphanius in his 3. Booke, comment. 2. And against the Colliridians, and in him. Booke 2. Tome. heresie 71. S. Chrisostome in his imperfect worke vppon S. Mathewe 2. Homely 23. Chapter. S. Ieromes Cōment. vpon Ezechiel the 16. chap.

doubteth

doubteth hereof, let him reade that which they haue written concerning this matter, but especially S. Augustine and S. Chrisostome, who manifestly saith, that although we be full of wickednes, poore and miserable sinners: yet that we stand in neede of no Aduocates nor yet patrones, saue onely of our Lorde Jesus, by whome alone our prayers are acceptable before God. S. Augustine teacheth vs to honour the Saintes as Creatures, and Vessels of honour, without attributing any thing to them, that appertaineth to God alone, saying, That we must in no wise offer vp our prayers vnto the Saintes that are in heauen, because they cannot searche our heartes, neither knowe they what our busines is: and that it is impossible to doe them any pleasure which are aliue, because they knowe not what we doe here in this life. And thereupon he concludeth, that we ought not to dedicate Temples, Altars, nor any other thing to the Saintes: because that they can by no meanes doe vs good. To be short, As we haue but one onely euerlasting God, who will not giue his glory ouer to any other: Euen so likewise, haue we but one onely Sauiour, mediatour, and aduocate Jesus Christ, by whom we haue and obtayne all things that are necessary for vs.

The Ecclesiasticall history 4. Booke, and 15. Chapter.

Isaiah. 42.

THE POPE.

GOT is ordeined and decreed by the great Biſhop, the head of our mother holy church, that Ieſus Chriſt is not our onely Mediatour: But alſo the Virgine Mary, and all the Saintes in heauen. And therfore we ought to pray and cal vpon them in our neceſsities: as our Mediators and Interceſſors betweene God and vs. For, by their prayers and merites we may obtaine heauen, for, hee that hath to doe with a Prince, doeth firſt come to ſome of his houſe, to ſpeake for him: becauſe he himſelfe alone ſhould not be repulſed. Euen ſo the Virgine Mary our Aduocatrix, and all the Saintes of heauen, ſpeake for vs vnto God, and pray vnto him for our neceſsitie, and God neuer refuſeth the Saints, becauſe that their merits are of great vertue and power. And therfore, they ſo doing, wee cannot do amiſſe: As it is written in the title of the reliques and veneration of Saintes, and in other places of the holy Canon law. And namely the prayer of Maſter ſainct Claude, is moſt ſinguler & acceptable before God: next vnto the holy praiers of the virgine Mary our chiefe Aduocatrix.

It ſhould then followe that the Creatures ſhould know mens hearts, which is very falſe, for there is but one God who is the ſearcher of the ſecrets of men. Pſalm. 7. Rom. 8.

Note. Whoſoeuer would ſee the Prayer of S. Claude, ſhall finde it moſt ſinguler, and worthie to be learned by heart for the preſeruing of them from the Feuer quintene.

I Iohn Gerſon wil not go from that which I haue written in my firſt part of the examinations of doctrines, ſaying after this ſort. The firſt

This Scholler of Caiphas hath procee-

firſt trueth ſhould be ſo firme, as that the ſimpleſt man without authoritie, may be ſo excellently learned in the holy Scriptures, as that we ſhould ſooner beleeue his aſſertion in the cauſe of inſtruction, then the Popes doctrine. For it appeareth that wee ought rather beleeue the Goſpell, then the Pope. If then a man teacheth any truth conteined in the Goſpell, whereof the Pope hath no ſkill, or maie greatly erre: it is manifeſt, which of their Iudgements we ought to preferre. And if it ſhould ſo fall out as that a generall Councell ſhould be celebrated, whereat ſuch a wel learned man ſhould bee preſent, if ſo bee that the greater parte ſhould by malice or ignoraunce decline and goe againſt the Goſpell: ſuch a Lay man might well oppoſe himſelf againſt the ſaide generall Councell.

And this alſo maie be proued by the Canon Pudenda 24. *Queſt.* 1. & in the canon *ſi Papa diſtinct.* 40.

ded a good Scholler in his Schoole, for he conſtantly vpholdeth that the Biſſhopp of Rome is without fault, and cannot erre. And yet there was an whore a Pope, one Pope Hildebrand, an Enchauntor, Pope Sylueſter the 2. poſſeſſed of a Deuill, and an other Pope that held that ſoules were mortall: by theſe we may perceiue whether the Popes erred or not.

OF PVRGATORIE.

Iohn.5.24.

Verely verely I saie vnto you, he that heareth my worde, and beleeueth on him that sent me, hath euerlasting life, and shall not come into damnation: but is escaped from death vnto life. Wee haue redemption by his blood, euen remission of sinnes, hauing reconciled al things vnto himself, hauing set at peace by the blood of his Crosse by himself, both the things in earth, and thinges in heauen. God hath sent his Sonne to be the satisfaction for our sinnes, who hath loued and washed vs from our sinnes in his owne blood.

Coloss.1.14.20
1.Iohn.4.10.
Reuela.4.5.

HE true and faithfull Church of Jesus Christ, both knoweth and vnderstandeth his worde: which speaketh but of two wayes, to wit, of heauē, and of hell. And whatsoeuer he be that shall deuise any moe, shall neuer enter nor goe into the goodnesse of them. For, we beleeue and confesse that there is none other Purgatorie, saue the onely precious blood of our Lorde and Sauiour Jesus Christ, who of himself hath purged our sinnes, and wee are redeemed by his blood, hauing euen full remission of them. For, he that hath loued vs, hath fully

Math.25.
Hebru.1.
Coloss.1.
Apoca.1.
1.Iohn.1.2.

fully and wholly washed and cleansed vs, being sent of God his Father to bee the satisfaction for all our sinnes. And as concerning the wordes of Sainct Paule where he saith, That the fire shall trie euery mans worke what it is. This fire is falsely vnderstood of Purgatorie. For, the Apostle in that place, speaketh of the fire of tribulation, of the Crosses & persecutions of this world, by which the Lord trieth those that are his. And to proue this to bee so, Sainct Augustine hath very faithfully explaned this text in many places, saying after this maner. There are some which beleeue that all such as haue not forsaken the name of Christ, and were Baptized in his Church, and not cut of from it neither by Schismes nor Heresies: that in what sinnes soeuer thei haue liued which they haue not wyped awaie through repentaunce, nor yet redéemed by almes deedes: but haue continually persteuered in them vnto their liues ende, shalbe saued by fire. Albeit that this fire, according to the greatnesse of their sinnes, shalbe continued but yet not euerlasting. But me thinketh that they which thus beleeue (and yet bee Catholiques) are deceiued by the goodwill they beare to such, whom they are loth should perish. For the holy scripture if we looke throughly into it, aunswereth vs after an other maner. Thus we see that this holy Doctor saith, that they which beleeue this Purgatorie deuised contrary to ꝑ word of God, are deceiued by a certaine good will & compassion they beare to men.

1. Cor. 3. 13.

S. Augustine in the 18. cha. of his Enchiri, to Laurence, and in the 26. chap. of his 21 booke of the Citie of God. And in the 16 chapter of his treatise of faith & works

Thei that beleeue that there is the fire of Purgatorie are deceiued by an humain good liking, because they vnderstande not the scriptures: which speake nothing but of the sufficiēt purgatiō that was made by the onely precious blood of Iesus Christ

THE POPE.

HOVR Mother holie Church doubteth no whit of a temporall and materiall fire that burneth in Purgatorie, which purgeth and cleanseth sinnes, the fault of which onely is forgiuen, but not the paine. Let euery man therfore be assured, that the holy Scriptures beare witnesse of fower waies: to witt, Heauen, Hell, Purgatorie, and Lymbus. And whosoeuer it is that will not beleeue these fower places to be, shal not escape their domes. For S. Paule, that greate witnesse of the truth, would in no wise hide this secrete from vs, whereas he saith, that the fire shall trie euery mans worke what it is, and shalbe saued by fire.

I Raymōd, Preacher of the Popish Church, will not set my self against the faith of Purgatorie. Neuertheless, I stedfastly beleeue without doubting, that GOD pardoneth not sinnes by halfes, but that by his grace he pardoneth all or none. I say not this of myne owne head, for it is written and allowed by the holy Canons, according to the testimonie of the glose: vpō the Chapter *Maiores causas, de baptismo & eius effectu extra.* where it is said, That the great goodnesse of God pardoneth

Mahomet in his Alcharni cōfesseth that there is a Purgatorie, euen as the Pope doth. And because they both agree in this faith: ther is no doubt but that their hier shalbe both alike. 1. Cor. 3. 13.

This venerable Mast. Raymond, was so notably conuersant in the holy Scripture as that he was neuer able to alleage any other thing thē his Canons, & greate thundring Artillarie. But that which he speaketh of is most notably proued by Isaiah in his 1. Chapter. & 43. of Micheah 7. of Iohn. 4. & 5. Rom. 8. 1. Iohn. 1. & 4. Hebr. 1. where it is saide that the blood of Iesus Christ is a sufficient and full purgation, satisfaction and remission for all our sinnes: which God wholy forgiueth vs and not by halfes, for the loue of his Sonne Iesus Christ.

not by halfes. For, when we come vnto God with weeping and teares, he forgiueth all or nothing.

THE APOSTLES.

I Wee reade that when Satan came to tempt Iesus Christ in the Wildernesse, he alleaged the testimonies of the holy Scriptures, howbeit he falsely enterpreted them, because he would haue deceiued him. But he who answered so fully, hath thereby also taught vs how to answere in his name, and that we should render a reason of our faith to all those that shall aske vs thereof. And therefore we saie that this place of the Prisoner that would not agree with his aduersarie, is vnderstood of the reconciliation and agreemẽt which ought to be betwæne them that are in sute one with an other. For, so haue the holy Doctors expounded it without making any mention of Purgatorie, to wit, Ambrose, Chrisostome, Hilary, and Theophilact. And as concerning the text which speaketh of the sinne against the holy Ghost, S. Chrisostome thus enterpreteth it, saying. Seeing that this sinne is not pardonable, you shalbe greeuously punished for the same both in this life and in the life to come. Wherefore, it is a vaine thing to deuise a Purgatorie vpõ these wordes, which speake onely of the forgiuenesse of the fault and not of the paine. But your Purgatorie is only inuented for ỹ paine. The Booke

Math. 4. 1. Peter. 3. Math 5. S. Ambrose vpon the 12. Chapter of S. Luke.

S. Chrisost. in the 10. Chap. vpon his 4. Homely of S. Mathew. S. Hilary and Theophilact in their Canons.

S. Chrisost. in the 12. Chap. of his 24. Ho-

mely vpon S. Mathewe.
S. Gregory vpon the 29. Chap. of Iob. and in the 17. Chap. of the 28. Booke of his Morales and in the Canons, the 24. distin.
S. Ierome in the Epistle to Cheromas, & in the preface of the Prou. & in the Prologue. galeatus.
S. Augustine in the 36. cha. and 18. Booke of the Citie of God, and in his 2. Booke of Christian doctrine.
In the 59. cha. of the Coūcel of Laodice.
S. Ciprian in his Sermon of death.
Booke of wisedome. 3. 4.
S. Ambrose in the 2. chap. & 1. Tome. of the benefite that cōmeth by death.

of the Machabees is not Authenticall nor yet receiued as Canonicall with the Hebrewes, for it is set in the number of the Apocrypharies, as all the holy Doctors, Augustine, Ierome, Gregory, with the Councell of Laodicea confesse them not as Authenticall Bookes, nor yet to bee of authoritie to proue any thing that is in controuersie. Moreouer, if we diligently search the holy Scriptures, wee shall finde that the fire of Purgatorie was deuised in the shopp of Satan, who striueth to make voyd the great power and merite of ỹ precious blood of Iesus Christ. And to proue it so to be, The auncient Doctors haue testified it in their expositions, neuer making mention of once confessing this fire of Purgatorie: but haue written and taught all to the contrary. And especially S. Augustine writing to the Macedonians in his 54. Epistle saieth thus. There is none other place to correct maners but in this life. For after it, euery man shall receiue according to that which he hath purchased here in this world, the mercie of God releeuing those that repent. But to repent in the world to come auaileth nothing. And in the 9. Chapter of the 13. Booke of the Citie of God it is said, That the soules of the godly which are seperated from the bodies are at rest, and that we ought not to doubt thereof. But that the soules of the wicked are punished, vntill such time as the bodies of the one shall rise againe to eternall life, and the bodies of the other to eternall death. Sainct Ciprian also

was

was of this opinio, saying after this maner. We must not thinke the death of the wicked to bee of the like condition with the death of the godly. For the godly are called to rest and ioye: and the wicked to paine and torment. A suddaine and a present safe deliuerance is graunted to the faithfull, and present torments to the faithles. Moreouer, these holy Doctors, Ambrose, Ierome, and Chrisostome, not gainesaying these aforenamed, are all of one accorde with S. Epiphanius, saying in this wise: There is neither Fasting, Almes, Repentaunce, righteousnesse, nor good, nor ill, that auaileth or noyeth vs any thing after death. For then, there shall be no more place left for repētance, nor any effect of satisfaction. Here we see what ỹ faithful Church & her godly Doctors beleeue, whom they haue done great wrong to condemne and curse as Heretiques. This is not to honor the Sainctes, and to haue them in minde to immitate and follow them. Whereupon we conclude: That the Cauncell of Tolete is able to testifie, whether we doe ill or no, in not praying for the dead. For, it forbiddeth them, as things inuented both without profite and fruite.

S. Ierome vpō the 6. Chap. to the Galat. and vpon the 65. Cha. of Isaiah. and in the 9. Chap. of the 7. Tome. of Ecclesia.

S. Epiphanius in his 2. Booke 1. Tome. 59. heresie vpon the Canticles.

S. Ciprian in his 1. treat. against Deme.

S. Chrisost. in his 2. Sermon of Lazarus.

THE POPE.

I We haue three euident testimonies in the Scripture, which assure vs most certainely of the fire of Purgatorie. And first, that that is written of the Prisoner which would not agree

Math. 5. Luke. 12.

gree with his aduersarie, should not come out of prison, vntill such time as he had paide the vttermost farthing. Which can no waies bee vnderstood but of the prison of Purgatorie: in which he must paie the vttermost farthing before he come out. Moreouer, the sinne against the holy Ghost is neither pardoned in this life nor in the world to come: whereupō must needes ensue, that some sinne is pardoned in the world to come. Lastly, the Authenticall Booke of the Machabees saith, that it is a very wholesome deede and thought to pray for the dead, that they might bee pardoned of their sinnes. Thus ye see how diuinely Purgatorie is approued: and through long and auncient custome receiued by our mother holy Church. Wherefore, all this well considered, we are to stand in doubt nothing at al, but praie vnto GOD, to saue vs by this holy fire of Purgatorie: from which we shall soone bee deliuered by the celebrating of our most holy Masses, Anniuersaries, Oblations, Vigiles, Commādaces, Praiers, and Almes, Amen.

Math. 12.

2. Machabees. This is a subtill inuented meane to bring water to the Romish milne, howbeit they that are wise in the Lord, but esteemed of the worldlings as fooles, neuer bring their corne to this Milne, because the Milner hath a very ill name.

THE COVNCEL OF TOLETE.

Notwithstanding all that, that hath been before saide, wee which are assembled at the Councell of Tolete haue ordeined and decreed

creed this preſent ordenaunce, which we will to be holden firme and ſtable for euer.

This then is the thing which we cõmaund, that they whom God calleth out of this life, ſhalbe caried to the earth with the ſinging of Pſalmes onely by thoſe that are ſinging men and Choriſters. For, wee vtterly forbid that Prayer at Burialles, which was woonted commonly to bee ſung for the dead. Let it ſuffice that the bodies of Chriſtians bee ſerued with diuine Songes in hope of the Reſurrection. This is written in the 3. and 22. Chapter and 23. of the ſaide Councell of Tolete, and alſo decreed in the decree of Gratian,

I Panorme a Cardinall of Rome wil not be againſt the Popiſh ordenaunces. Neuertheles, as concerning matters of faith, the words of a Lay man ought to bee preferred before the ſaying of the Pope: if ſo bee his wordes haue more probabilitie, and better auctho-ritie out of the old and new Teſta-ments, then the Popes. As I haue ſet it downe in the Chapter *Significaſti extra de elect.*

This holy Councell is to be obeyed, ſeing it cõmaũdeth accor-ding to the will of God.

The Prayers then for the dead, are vain & idle things, and ſo conſe-quently founded in ſinne, becauſe wee muſt yeeld an accompt vn-to God for e-uery idle worde.

This venera-ble Sir is much like Caiphas, who ſpake right well: but it came not of himſelf.

OF

OF CONFESSION VNTO GOD.

I haue made my ſinne knowne vnto thee, and haue not couered myne offence.

I will confeſſe my fault vnto the Lorde againſt my ſelfe, and thou haſt taken away the guiltines of my ſinne. Pſal. 31.

Againſt thee onely haue I ſinned, and done euill in thy ſight. Pſal. 51.

Be merciful to mee O God a ſinner, who went away iuſtified to his owne houſe. Luke. 18.

THE APOSTLES.

KTHE holy Scripture clearely teacheth vs, that it is not neceſſary for one to cõfeſſe his ſinne to any man, and conſequently, that ſuch confeſſion is deuiſed without the commaundement of God, vnto whome alone wee muſt confeſſe our ſinnes, becauſe we offend againſt him alone, and againſt his holy commandements. In very deed S. Iames biddeth vs confeſſe our ſinnes one to another. But wherefore doe my white boyes, the ſhorne rable of Popiſh Prieſtes call them ſelues by the name, one to another? They that are not ſtarke blinde, may right well ſee that S. Iames

Pſal. 31. & 51.

Iames. 5. 16.

in

in this place, speaketh of the reconciliation of one neighbour with another, as S. Paul very well meant, whenas he sayd: forbearing one another, and forgiuing one another, if any of you haue any quarrell one against another: euen as Christe hath forgiuen you, euen so doe you also. Moreouer, it is not vnknowen, that Auriculer Confession was brought in by meane, without the worde of GOD, and was vsed at Constantinople, vntill such time as that it gaue occasion to breed whoredome, wherevpon, Nectarius, Bishop then of that Sea, vtterly abolished it, and as we also reade in Histories, none were bound to buzze his Confession in the Priestes eare, before the time of Pope Innocent ỳ third. And therefore not resting our selues vpon men, wee will confesse our synnes to none, but vnto God alone. For, the Apostles, and all the whole Church of God after them, neuer did otherwise: as by ỳ testimonie of many holy doctors may appeare. But especially S. Augustine, who sayth after this maner, what haue I to doe that men should heare my Confessions, as though they were able to heale myne infirmities. This is a curious kind of dealing for any man to looke into the life of another, and him selfe very slouthful and negligent to amend his owne. Why should they desire to heare what cõdition of life I leade, seeing then will not heare mee tell them of their state, and condition of life. Saint Chrisostome also was not negligent, when as hee aduertised

Colos. 3. 13.

25. Cha. of the 9. Booke of the Tripartite historie.

It is not aboue 300. yeres agoe that the Pope of Rome enforced his Papistes to come to auriculer confession, for in the daies of Innocent the 3. or a litle before about the yere 1200. they were not bound to come to this Popish auriculer confession.

S. Augustine in the 2. chap. of his 10. Booke of Confessions.

S.Chrisosto. vpon the 12. Chap. to the Heb. 3. Homel. and in the 4. Tome. Homely 41. S.Chrisosto. vpon the 51. Psal. Tome. 2. And in his Sermon of repentaunce. Tome. 2. And of the incomprehensible nature of God. Homel. 3. and in the 4. Tome of Lazarus, and in the 12. Homel. of the woman of Chanaan. Ezech. 20.

Galat. 1. S. Ierome vpon the 86. Psal. Tome. 1.

vs at large, to the ende we should not bring our consciences into such thraldome as God would not tye vs vnto. For thus he sayth, confesse thy sinnes, that thou mightest haue them cleansed. If thou be ashamed to tell another that thou hast sinned, then say alwaies to thy soule, I bid thee not confesse thy selfe to thy fellowe Seruaunt, who will reproche thee. But confesse thee to God alone, who will heale thee. It is inough that God alone doe see and heare thee. I woulde not haue thee confesse thy selfe to a man, who after may reproch and defame thee in publishing thy faultes abroad. But let God see thy woundes who is an excellent Phisition. Thus we see how these good Doctors haue taught vs, who haue obeyed and confirmed them selues to the doctrine of the Apostles: whome alone, and none others besides them, will we beleeue and follow. For, they haue deliuered to vs the holy pure worde of GOD, which being very perfect, teacheth vs sufficiently whatsoeuer is necessary for our saluation. And therefore there is no man be he neuer so holy and learned, no not the Angels in heauen, can declare or commaund vnto vs any other thing, then that which the holy Prophetes and Apostles haue diuinely written and set downe in the Authenticall Bookes.

THE

THE POPE.

OVR holy father the Pope, hath enioyned and commaunded euery man that is of yeres of discretion to confesse him self once a yere at least to God, and to the Priest, as to his Lieutenant, all his secret and open sinnes, with good deuotion, repentance and contrition. Otherwise, our saide holy father, declareth & pronoũceth all those to be pernicious heretiques, that are rebellious and disobedient to this his present ordenance, by which he reserueth to his holy Apostolike sea certen great and hainous sinnes that are to be knowen and absolued by his authoritie & power alone, aboue any of the rest of the other Bisshops. And reserueth also vnto the Bishoppes moe sinnes to be knowne and absolued then to the poore priestes, who haue lesse power and authoritie, as is more at large conteyned and recited in the holy decrees and Canons, but especially in the chap. *Omnis vtriusque sexus de pœnitentia & remissione extra.* Moreouer, euery Bishop and Curate, must compell euery yere, at Easter at least, al of his Dioces & Parishioners, to come before them, or their Lieutenants and Vicares, to make a full, whole, and generall confession of all their secret and open sinnes. And they to enioyne them such penance and satisfaction, as they knowe to be most

Euery Popish Priest is that Gods Lieutenaunt that S. Paule speaketh of in the 2. to the Cor. the 4.

The Pope hath a preheminence aboue his Bishops, and the Bishopps aboue the Priestes, & euery of these are knowne by their fruites. Math. 7. Wee neuer read that euer Iesus Christ enforced any man to beleeue him, or to confesse himself vnto him, neither yet that euer his Apostles so did. Against the Psalmist. 19.

most necessary and expedient for their soules health. But, if it so fal out as that the Parishioners will not obey their Ordenaries, our mother holy Church willeth and commaundeth them to be expulsed and excommunicated as Iudas was, because they will not obey the commaundement of God, which S. *Iames* reciteth vnto vs, saying. Confesse your sinnes one to another.

The Popish Priestes are not called one another, because they were not so named when they were Baptized.

THE

OF THE CHVRCH.

The house of the liuing God, is the Church, the piller and ground of the trueth. 1. *Tim.* 3. 15.

I WE beleeue one holy, Catholique, and vniuersall Church, the house of the liuing GOD, washed and cleansed in the precious blood of his head, the onely spouse Iesus Christ. And we beleeue none other head but him: For, all the rest that are founded in him are his members incorporate vnto his church: in which, by his iust iudgement he permitteth, that Antichrist, sitting in the Temple of God as GOD, should shewe him selfe to be God. For he hath exalted him selfe aboue all that is called God, or that is worshipped as God. Now we see why he hath bene so bould through the cunning of Satan, to dispense against the Gospel, and to ouerthrowe the holy commaundements of God, and of his word, which we beleeue to be euerlasting. Howbeit, he that fighteth against it, making him selfe the vniuersall head of the Church, declareth him selfe to be the aduersarie thereof, and the very manifest and open Anterchrist: as after many testimonies of the Scripture, S. Gregorie him selfe hath peelded a verie good aduertisement

1. Timo. 3.

Coloss. 1.
Ephe. 1.

2. Thess. 2.
Daniel. 7.

Esay. 40.

S. Gregory in his 76. Epistle and 4. Booke to Mautice, &

in his 188. Epistle and 6. Booke.
S. Hilary against Auxentius.
S. Barnard in his 33. Sermon vppon the Canticles.
And in his Sermon vpon the cõuersion of S. Paule.
S. Augustine in his 50. Homely vpon S. Iohn.
Origene in his 2 Homely vpon S. Math.
Cano. Pudenda. 24 21. Cano si Papa. distin. 40.
S. Augustine in the 3. chap. of his 3. Booke

thereof, saying: That it is sacrilege, and the preamble of Antechristes coming, to make him selfe the vniuersall Bishop of the whole Church. For, as he saieth, If he that is called vniuersal falleth, then must the Church come downe headlong. And in following the same purpose, hee concludeth thus. I dare boldly say, that whatsoeuer hee is that calleth him vniuersall Bishop, or desireth to be so named, is the forerunner of Antechrist, because he proudly taketh vpon him selfe more then the rest. Here we see howe God at this present permitteth the deuelish sleightes of the man of sinne to bee layde wyde open by those meanes, wherewith he thought *to defende and shrowde him selfe, which thing we are able more at large to shewe, as well by the testimony of the word of God, as also by the exposition of the holy Doctors of the Church. Howbeit the faithfull reader that shall accept of this my poore trauell, may haue recourse vnto the sayd Doctors, whome we haue especially coated in the Margine.

of Baptisme. * The Pope, in making himself the vniuersall Bishop of the Church, sheweth himself to be Antechrist.

THE POPE.

S. Augustine saieth, that if Iesus Christ gaue the keies to Peter only, that the Church hath not the keyes after him. But

OVR holy father the Pope, is ordeyned of God, to be the vniuersall head and Prince of this holy church, hauing receiued the keies thereof, with full & incomprehensible power, to bynde, and lose, to pardon and retaine all sinnes. And that in such sort, as that there is

no

no man which once dareth say, why doest throu this or that. For, this is an vndoubted and an inuincible trueth, that our holy Pope, the great Successor of Saint Peter hath such power and authoritie, as that hee may iudge the whole world, but to man may iudge him, for his power is so great and wonderfull, as that he may dispense against the Gospell and word of God, and so consequently against the Apostolike doctrine, and also the lawe of nature, as is very largely set downe and described in the holy decrees and Canons, *in Cano. lector. Cum glos. 34. distinct. Cano. Presbiter cum glos. 82. dist. Apostolorum. 17. quest. 4. Cano. si quis distinct. 40. Cano. si Papa distinct. 26. & eadē cano. satis cano. simplici cano. incipitis.*

as he aunswered for all, so he receiued the keies with all. Homel. 11. and 14. and in his 50. Homely vpon S. Iohn.

The Pope hath so dispesed against the Gospell, as that it is at this present buried, and as it were clerely aboliſhed in his Church.

Herein wee may beholde the greate iudgement of God according to the 7. of Daniel, and the 2. to the Thess. 2. Here is the greate Artillarie of the Pope against the the Gospell.

OF FREEVVIL.

Iohn.8.34. *Verely, verely, I say vnto you, that whosoeuer committeth sinne, is the seruant of sinne.* 1.Corin.12. Phil. 2. 13 *It is God which worketh in you both the will and the deede, according to his good will and pleasure.* 2.Corin.3.5 *We are not able our selues, as of our selues once to thinke a good thought, but our sufficiencie commeth from God.*

THE APOSTLES.

Sainct Augustine in his 30. Booke of his Homely 41. Home. and in his 13. sermon of the wordes of the Apostle, & in the 20. Chapter of his Enchirid. to Laurence. S. Ierome in the 23. Chap. of his Comment vpon Ieremiah. S. Gregory vpō the 7 Psal. S. Barnard in his Booke of

MEreupon wee may iustly answere that, which S. Ierome writ against Pelagius, saying, The Philosophers, the Patriarkes of all heretiques, haue by peruerse doctrine stayned the puretie of the Church. Moreouer, for breuities sake, it shall suffice that we alledge S. Augustine, with whome, many other Doctors, who detested the erroꝛ of Pelagius which our aduersaries so rashly defend. For thus it is said, let vs not consent vnto them, which most proudly goe about to exalt and set vp Freewill, in doing whereof, they doe more hurt then good, going about nothing els but to ouerthrowe mankind. But let vs humbly consider of that which the Apostle saith, It is God that worketh

keth in vs the will and the deede, according to his good pleasure. Let vs giue thankes vnto our Lord and Sauiour, who without our workes going before, hath healed our sores and wounds, and reconciled vs vnto God, redeemed vs from captiuitie, brought vs out of darknes into the light, and called vs from death to life.

Freewill, and in the Homelie of the Annuntiation of the Virgine Mary.
1. Corin. 2.
Tit 3.

THE POPE.

WEE constantly defend and confesse Freewill, not onely in the state of Innocencie, but also in the corrupt state of sinne. For it is written, that God made man iust & righteous, and leaft him in the hands or power of his owne councell, to doe what him listed. Insomuch, that man being thus notably endowed with this noble freewil: may of himselfe, and of his owne motion, do either good or ill, and merite the first grace of congruetie, as it is more at large set downe by our master of Sentences, and by those which haue handled it.

Eccleſiaſt. 15.

S. Augustine saith in many places, that we haue freewil to do ill. in the 13. sermon of his Booke of the wordes of the Apostle

Freewill is the heresie of Aristotle, & all those which make it the buckler of their faith.

OF MARIAGE AND VOWES.

1.Corin.7. *It is good for a man not to touche a woman. Neuertheleſſe, for the auoyding of fornication, let euery man haue his wife, and euery woman her*

Hebru.13. *husband. Mariage is honorable among al men, and the bed vndefiled. But whoremongers and*

Pſalm.22.25. *adulterers God will iudge. I will prayſe thee in the great congregation, and paye my vowes in the preſence of thoſe that feare thee.*

THE APOSTLES.

Hebru.13. SAint Paul a veſſell of election, aſſureth vs that mariage is honorable, and the bedde vndefiled: And your ſaint Peter ſaieth the cleane contrarie, to wit, that mariage can not be but vncleane and beaſtly vncleanes, nowe whether of theſe two ſhall we ſay to be a falſe witnes? And firſt as concerning S. Paul, wee are moſt ſure that his teſtimonie proceedeth from the ſpirite of God, and therefore we credit him rather then your holy father, although he ſit in the Temple of God as God, ſhewing himſelfe to be God: of which God, Paul himſelfe hath forewarned vs to beware, foretelling by the holy

S. Paule can not be a falſe witneſſe as the Pope is.

holy ghost, that in the latter dayes some shall de- 1.Timo.4.1.2.3
part from the faith, giuing heed vnto spirites of
errour, and doctrines of deuils, which speake
false in hypocrisie, hauing their consciences sea-
red with a whot yron, forbidding to marry. Now
the Church of GOD, neuer learned of Iesus
Christ, nor yet of his Apostles, to forbid any one
mariage, sauing such as are named and spoken
of in the 18. of Leuit. And therefore we will ne- 2.Corin.4.
uer receiue such deuilish doctrine: for, the holy
Apostles were maried, & such as lawfully succee-
ded them, as appeareth by the writings of saint
Clement against these which despised mariage,
saying after this wise. Will they also find fault
with ỳ Apostles? S. Peter and Philip had wiues
and married their Daughters. Moreouer, many
Councels entending to followe the doctrine of
the Apostles, neuer forbade the marriage of
Priestes and Ministers of the Church, But ex-
communicated all such as went about to set vp
such deuelish inuentions and doctrines. As the
Councels of Nycene, Gangres, Constanti-
nople, Auticire, and the Canon of the Apostles.
Shall we nowe accuse and condemne these ho-
ly Fathers and Doctors, and the whole Church
and their good Councels, to iustifie your holy
Pope & his ordenances? Are you able to proue,
that he was euer a more honest man, and more en-
lightened with the spirit of God, then all the A-
postles and auncient Doctors of the Church:
Where is that able man to bee found, that can

Euseb. in the 27. Chap. of his 1. Booke.
S. Clement in the 7. Booke of his worke.
In the 14. cap. of the 2. Book of the trypar-tite historie.
Cano. Nicen. 31 dist. Cano. si quis dist. 28. Cano si quis virorum dist. 30. Cano. quoniam dist. 31. Cano. quidam dist. 27. Cano. of the Apostles. Chap. 6.
Reade the histories, and ye shall finde that in the daies of King Lewis the 2. that Priestes were maried in Fraunce.

iustly condemned them, as hauing erred and lost the fayeth, And that God hath sent your great Bishoppe to reprehende them, and vterly ouerthowe whatsoeuer they haue godly builded vp. Wherefore, vpon this matter of mariage which they so lewdly haue forbidden: we conclude with S. Ambrose, that virginitie may better be desired: then commaunded: For as it is sayde, those thinges which are not in vs to doe, are rather to be desired then commanded.

Origene in his 23. Homel. vpon S. Math. S. Ambrose in his 1. Booke of Virgines.

Now as touching deuised vowes, which are somwhat agreeable with the ceremoniall vowes of the auncient Lawe: it is most sure, that Iesus Christ being the ende and fulfilling of the Lawe, hath deliuered vs from them aswell, as from the rest of the sacrifices. According then to the doctrine of S. Paul, we reast in the libertie wherein Iesus Christ hath set vs, without farther binding vs to mens bondages. And therefore if wee make any vowes or promises vnto GOD, they must haue their ground from his worde, that hee may like and allowe of them. For, whatsoeuer is not of fayth, is sinne. That is to say, That whatsoeuer we doe of our owne heads thinking that we doe well, and haue not the warrant of Gods word for it, we say it to be altogether sinne, and displeaseth God. This thing being well considered, we affirme with S. Ambrose, and say, that no man is to be enforced, because that being forbidden, the thing that is lawfull, he of himselfe, falleth into vnlawfull matters.

Rom. 10. Actes. 5. Galat. 5. Rom. 14. S. Ambrose vpon the 7. Chap. of the 1. Corin. S. Augustine in the 1. Chap. of his 6. Book of Cõfessions, & in the 40. & 41. of his Book of Virginitie. S. Ciprian in the 11. Epistle of his 1. Book. The 8. Coun. of Tolete, of Gangres in Galatia & the Councell of Arausiq.

THE

THE POPE.

OVR mother holy Church, according to our holy Father her vniuersall head, rightly considering that mariage cannot be but vncleane and filthy: hath therefore iustly and holily forbidden Priestes, Deacons, and Subdeacons to marrie: for, they are bound to the vow of Chastitie, from whith no man can loose him selfe. Moreouer, our sayd mother holy Church hath ordeyned many lettes, by which men are stayed from mariage, as naturall and spirituall affinitie. For Cousins cannot marry with their Cousins, nor the Godfathers with their Godchildrē. There are also certen reasons, wherein mariage is not tollerable, as is most at large set downe in the holy Decrees and Canons, as in the *Canon affini. cano. multum* 35. *q.* 2. *cano. non oportet cano. omnium placet distinct*, 32. *cano interueni. cano. placuit. cano. licitè*, 35. *q.* 2.

In the 4. sentence, distinct. 42. cap. 4. Canon. cum societas 27. quest. 2.

Cowsins lawfully marrie Cowsins, aswell by Gods lawe, as by the Ciuil law. Leuit. 18. and in Iustin. institutions of Mariage. filij duorum fratrum.

As concerning Vowes, our Mother holy Church ordeyneth and commaundeth that they be made vnto GOD without offence. There are many vowes, howbeit there are three principall and substantiall, to wit, pouertie chastitie, and obedience. And whosoeuer voweth any of these, is bound for euer to keepe all his life long, as is most marueylously

lously and diuinely recited by our great Master of the sentences.

This Pope Pius was a Christian for the member, as many at this daie are for the gutt.

I Pope Pius, surnamed Syluius, say and vphold, that of very right and for good cause, mariage hath bene forbidden Priestes. But yet that for a farre better cause it ought to be restored vnto them.

OF

OF FASTING AND OF MEATES.

Turne vnto me with your whole heart, in fasting, teares, and mourning. Meate maketh vs no whit the more acceptable vnto God: for, if wee eate, wee haue no whit the more by it. And if we eate not, we haue no whit the lesse by it. But see that the power which you haue be not an offence to them that be weake. Ioel.2. 1.Cor.8.

THE APOSTLES.

OF THE Church of God misliketh not of that fasting that is vsed according to ỳ word: for the Lord forbiddeth vs to oppresse our stomackes with Glottony and Dronkennes: And S. Peter telleth vs, that Sobrietie is the waie to withstande Satan. Neuertheleſſe, wee make no accompt of the superstitious and phantasticall fasting, that would deprive vs of the libertie that is in Christ Jesus. We assuredly cõfesse, that Jesus Christ, his Apostles, and all the Church fasted: but we finde no limited and definited time, nor no difference of daies, nor yet any forbidding of Meates, the forbidding of which (as

Luke.21. Rom.14. 1.Peter.5. Galat.5. True fast God alloweth.

1. Timo. 4. 1. Corin. 10.

(as S. Paule saieth) is the doctrine of Deuilles. For, it was tollerated in al times to eate al meates that were sold, without asking any thing for conscience sake. Sainct Athanasius plainly saieth, that they which forbeare Meates haue as greatly profited as they which seperate themselues from the true faith. Sainct Spyridon the Bishopp of Cypres said: That he durst eate meat freely in Lent, when others did forbeare it, because he was a Christian. Sainct Ierome wrote, that we must not decline either to the right or yet to the left hand. But to decline to the right hand, is to abstaine from meates which God hath made to bee vsed. Shall wee say then that the whole Church hath erred, and that your S. Peter is only iust and perfect? The 2. Bracaraen Counselles, and the 13. of Tolete, and the Popes, Martin and Eleutherins, did excommunicate al those which abstained frō any meates that were meete for mans nature. Moreouer, it is well enough knowne that the law and bond of fasting, was first imposed by Mentague the Heretique, for the which S. Apoleine the Martyr of Iesus, reproched him. Wherefore, for this matter wee cannot doe amisse to conclude with S. Augustine, who saith: when as I earnestly looked into the diuine and Apostolike letters, and also into the newe Testament, I sawe fasting to bee commended, howbeit I neuer found that the Lord or his Apostles limited any time or day to fast or not fast. Wherefore, I vnderstande hereby, that the

S. Athanasius in the 13. cap. of his Booke of exposition vpō the Heb. Math. 15. The 10. Chap. of the 1. Book of the trypartite historie. The 1. Chap. of S. Ierome. Cōment. vpon Malachy

The Bracar. Coū. 2. diffi. 30. The 3. and 11. Chap. of the 5. Book of the Eccleſiaſt call historie. Origene vpon Leuit. the 6. Chap. and 10. Homely. S. Augustine vpo Eccleſia. maners. S. Augustine in his 86. Epi. to Iaſulane.

Commann-

Commaundement of fasting was not to winne thereby any righteousnesse, which inwardly is the beautie of the Kinges daughter. Thus wee see, how the Church religiously fasted, the better to be prepared to serue God, and therfore we being very desirous to immitate and followe her, reiect the Popishe fast as superstitious. For, it is like the Iewes fast, which the Lord greatly detesting, reproached them by the Prophete Isaiah. And because that this reproach might not light vpon vs, we had rather fast as the holy Prophets, Apostles, and Doctors did, then decline to the right and left hand with Seducers.

We cannot obtaine righteousnesse by fasting. but wee prepare our selues thereby to serue GOD more frankly when as we are not out of measure stuffed.

THE POPE.

OVR first Parent sinned through Glottony. For God commaunded him to abstaine, who hauing transgressed and broke the same, was expulsed and cursed of GOD. Wherefore our mother holy Church following the example of God, of his Sonne Iesus Christ, and of his Apostles, commaunded to fast some certaine appointed daies, vpó paine of deadly sinne. And because none should be ignoraunt of this holy ordenance, it was appointed to be had in Lent, Vigiles, Embredayes, Fridaies and Satterdaies, and commaunded

Montan the Heretique was the first that enforced men to fast, whose successor the Pope is the 11. Cap. of the 5. Book of the Ecclesiastical history

The Popes greate Ordenaunce wherwith he defendeth himself, are his humaine or rather deuelishe Canons and ordenaunces.

ded to fast from Flesshe, Milke, Butter, and other white meates, but especially in the holy time of Lent. And whosoeuer shall transgresse this holy ordenaunce, shall bee reputed the child of perdition, and be excommunicated by our holy Father, as more at large is set doune in the holy decrees, and Ecclesiasticall Canons. *Canon. statui. dist. 4.* And the *Cano. statuimus distin.* 75. And in all the title of the obseruation of Fastes. *extra.*

OF

OF IMAGES.

Take heede you forget not the couenant which the Lord your God made with you. Nor that you make you any grauen Image, nor the likeneſſe of any thing which the Lorde your God hath forbidden you. For, the Lord thy God is a conſuming fire, and a ielyous God. Curſed is he that maketh a grauen or a molten Image, for that is abomination vnto the Lord.

THE APOSTLES.

THe Church of God hath not ſo little profited in his ſchoole, but that ſhe right well knoweth that it is better to obey God then men, your Romiſh Pope, with his pretie purple Biſhops and ſuch like, commaund to honour, yea, to worſhip Images. But the Lord, who moſt mightily ſheweth himſelfe to be a iclious God, forbideth vs to make any Image, or the likenes of any in reſpect of his ſeruice. Which of theſe two ſhall we obey? The Prophet Dauid warneth vs that it is very dangerous to obey men rather then God, ſaying, That he hath broken in ſunder the boanes Acte. 4.

Deut. 4. Exod. 20.

Pſalm. 52.

vaines of those ỳ please mẽ We should therefore hearken rather vnto the voyce of God, then vnto the man of sinne, although he sit in the temple of God, as God, shewing himself to be a dũme God like vnto Images, vnto whome hee hath giuen power to instruct the ignorant. But according to the imprecation of the psalmist, let vs pray therein with him, to wit, that as many as serue Imagre, and reioyce in idols, may be confounden and brought to shame. They that doe so, let them bee like vnto them, and as many as put their trust in them. Your Father the Bishop teacheth you by dead Images. But wee haue the Prophetes of of God to speake for vs, for Abacuck sayth, what auaileth a caruen Image? for, he that made hym carued him. This is a spring and a thing that teacheth lyes. And yet he trusteth in it, and the maker in his worke, in the making of domme Images. Cursed is he that sayth vnto a piece of wood awake, and vnto a dumme stone rise vp, shall it teache? And Ieremie sayth, That in this onely point they are very brutish, and doe foolishly, and that a piece of wood is the instructer of vanitie. What is hee then that woulde haue such masters to teache them? As touching the second Nicene Councell solemnized in the dayes of Charlemaine, wee confesse that Satan was president thereof, who beeing the head of that assemblie, made those that were his members like vnto him selfe. With whome very properly agreeth that saying of S. Paul, for, when they thought them

selues

2. Thessa. 2. The Pope hath left the office of preaching to Images.

Psalm. 97. 115. 135.

Abacuck. 2.

Ieremiah. 10.

Rom. 1. 22. 23.

ſelues wiſe, they became fooles, and turned the glory of ỳ incorouptible God, vnto an Image of a corruptible man, & hauing chaunged the trueth of God into a lye, they honoured and ſerued the Creature more then the Creatour. But let vs ſpeke ſomewhat of the argument of this Councell. Is it holy? doth God allowe of it? Surely it is nothing leſſe. For, if it were preſented vnto ỳ Turks & Sarazins, without dout they would moſt horribly ouerthowe it. Wherefore we may very well ſay, that this falſe prophet and heretique Mahomet, was neuer ſo blind and beaſtly, as were theſe great Popelike Biſhops, who concluded in this Councell to worſhip aſwell Images, as the onely God in three perſons. O poore miſerable worlde plunged in all the darkeneſſe of errour and ignorance.

The falſe Prophet Mahomet neuer blaſphemed ſo much in his Alcheron, as theſe beaſtly Biſhops did in the Councel of Nicene.

It is a wonder that in theſe daies, there was not one man to be found to whippe out theſe hereticall Marchaunts who ſolde nothing els but thales, as Chriſt Jeſus did the Marchaunts that he found in the Temple, that deſerued it not half ſo many ſtripes as did theſe Iudaſſes and Cayphaſſes. Howbeit, wee are to call to minde, that that which is witten, was practized in their deuelishe Councell. For the trueth teacheth vs: That the Lord God who is terrible in his Councelles vpon the Children of men, doth by his iuſt iudgement ſende ſtrong illuſions of error to the reprobate, that they ſhould beleeue lyes, and that all ſuch might bee iudged, as would not beleeue

2. Theſſa. 2.

the trueth, but consent to iniquitie. Here wee see the words that were written by an elect Vessell, proceeding from the spirite of God, which should make al those tremble that will lift vp their hornes against GOD, against whom, it is neither wisedome, prudence, nor yet Councell that will serue. Moreouer, that wee digresse not from the matter, if such a monopole of Satans with his whole retinue (by the secrete prouidence of God) hath for a time got the game vpon Jesus Christ, must wee therefore therevpon conclude, that the Church of God according to the doctrine of his Maister and of his Apostles, haue erred by forbidding and defacing all Images and Idolles, which being by a dannable Councell worshipped and tolerated, were detested, forbidden, and defaced by three other holy Councelles, who in this point neuer erred from the Apostolique doctrine. And therfore let them reade ouer the Councell of Constantinople, celebrated by Constantine the fift, and the seconde Councell of Tolete, and the Elibertine Councell also in the 36. decree, where they shall finde that they all three decreed as followeth. It is agreed vpon, that there shall bee no Pictures in Churches, because that when the people worship and say Seruice, they shall not doe it to the walles. And it followeth soone after. Our meaning is to admonishe the faithfull ones, that asmuch as in them lye they refraine the bringing in of Images into their houses, as if they feared the force of their seruauntes;

Prouer. 21. The Church of God, for the space of 600. yeres suffered no Images in Churches, but although they haue been suffered and worshipped, yet it followeth not that the first Church is hereticall, and the same now enlightened by God, for it is clean contrary.

The Councels of Constantinople, Tolete 2. and Elibertine, detested and defaced Images, concluding, that as many as receiued them, were strangers from the Church of God.

uauntes: or at least that they keepe them selues cleane and pure from them. And if they doe not so, let them bee holden as mere straungers from the Church. Thus wee see how these holy Fathers in their Councelles kept the Church in all puritie of doctrine, without deuising newe constitutions contrary to the word of God. If Epiphanius the man of God that was so famous in his time, liued at this daie, he should haue much to doe to breake and deface the infinite number of Images and Idolles, as he boldly did, and according to the will of GOD, when as he was in the Citie of Bethel, as he himself hath written in the Epistle of Iohn Bishop of Ierusalem, saying in this wise: And whē I was come in to praie, I found a painted cloth hanging at ꝑ dooze, hauing the Image as it were of Iesus Christ or of some Sainct vpon it: for I had no great minde of this Image. But when I sawe in the Church of Iesus Christ the Image of a man hanging vp, against the auctho[illegible]itie of the holy Scriptures, I there teare it in peeces, and aduised the keepers of that place, to wappe in some dead man within it, rather then let it be there, and carrie it awaie. What can your greate Romishe Bishopp say against these moste excellent men, who then flo[illegible]shed in the Church of God. Sainct Augustine was not ashamed constauntly to maintaine, that it is a cursed heresie to honor the Images either of Iesus Christ or of these saincts. For, as he himself saith, no man can pray or worship when as he

S. Epiphane, a famous man in the Primatiue Church, teare the Image of Iesus Christ in peeces.

S. Ierome speaking of him, saith that he was so vertuous a man in life, as that the very Heretiques themselues had him in greate honor and reuerence.

It is better to doe the workes of charitie then maintaine Images in Christian Churches.

S. Augustine in his Catalogue of heresies, and in the 9. and 31. chap. of his 4. Booke of the Citie of God, and vpon the 113. Psalm.

looketh vpon the Images, but that he is touched, as if he were heard by them, from whom he trusted to haue that that he craued for. This then being well considered of, wee, no whit acknowledging your Romishe Bishopp, doe conclude with the whole Church of God, that as he hath commaunded, wee ought and will worship and serue him in spirite and trueth, & not by visible things, which are deuised & cõmaũded without ỹ authoritie of his holy worde, which we beleeue to be euerlasting. And wee trust shortly, that he will by it, deface and extirpe, this greate man of sinne, that sitteth in the Temple of God, shewing himselfe as God. Which thing we desire for the honor and glorie of his name, that he might bee sanctified, and his kingdome come: and that all men in the worlde might walke in the waie that leadeth to eternall life: which is to knowe and confesse one onely God, and him whom he hath sent, euen his onely Sonne Jesus Christ our Lorde and Sauiour. And as concerning this false Clarke which our aduersaries alleage, that Jesus Christ hath not reuealed all thinges vnto his Apostles. That is true before such time as they had receiued the holy Ghost at Whitsontide. But after, that they were replenished and taught by him, the Promise of Jesus Christ was accomplished hauing promised that the holy Ghost should shew vnto them whatsoeuer he had not tolde them, and teach them all trueth. When they had thus done and accomplisheed the same, they put in writing

Isaiah.40.

2.Thessa.2. Daniel.7.

Math.6.

Iohn.7.

Iohn.16.13.

the

the worde of the Lorde, which they haue left vnto vs cleane, holy, and pure: to guide and conduct vs sufficiently vnto euerlasting life. Now, wee are not bounde to hearken vnto any others then vnto the Apostles. For, how holy and learned soeuer men be, yea, were they the Aungels themselues, they cannot deliuer vnto vs any other thing but this which is written by the holy Prophets and Apostles in the Authenticall Bookes. And no man how holy and learned soeuer he bee (as S. Ierome saieth) hath any authoritie like the Apostles. Moreouer, although men iustly contemne, persecute, condemne, and murder vs for Gods quarrell: yet let vs trust onely in him who hath called vs, and reioyce that wee are persecuted and hated for his names sake: hoping in patience vntill the fulnesse of time, wherein it shall please him with his mightie arme & strong hand to deliuer vs from the Captiuitie and bondage of ours and his enemies: which he will doe and accomplishe as he hath promised vs by the mouthes of his holy Prophets and Apostles. To the which Lorde God, bee all honor, glory, and praise, world without ende. So be it.

Galat.1. Ezech.20.

S. Ierome in his 8. Tome vpon the 86. Psalme.

Rom 8. Psalm 44. Math.5. 1.Peter.3. Eccle 1. Daniel 7. 2.Thessa.2.

If this Councell or worke be of men, it will come to naught.

Actes.5.

But if it be of God, you shall neuer be able to bring it to naught.

THE POPE.

THE great and most high Bishop of Rome hath so orderly framed his Church both for the learned and vnlearned, as it is not to be amended. For, as for those that are Clarkes & learned men, he permitteth them to reade and peruse bookes, But as for the ignorant and rude people which haue not the capacitie to vnderstand spirituall matters: He of his gentlenes and fauour suffereth them to study and learne their saluation of Images & Pictures, which is an easie way for the. Wherfore according to his holy ordenaunce it is commaunded, that all sortes of Images and their pictures shall bee placed in all Churches of Christendome, and that it shal be wel done to honour, cloathe, set Candles before them, and most reuerently kneele vnto them, for the honouring of those Saintes whome they represent. Which is very notably and diuinely explaned in the holy Decrees and Canons, and especially in the Canon perlatum, and in the Canon Imagines, *de consecr. dist.* 2. Where it is reported that a Bishop *Marsoille* hauing broken and ouerthrowen the Images of his Dioces, was iustly reproued and checked by by our holy Father, because he had transgressed his holy ordenances.

The lawe of God maketh the simple wise, and not dead Images. Psalm. 19.

The word of God cõmaundeth cleane contrary. Exod. 20.

The Bishopp of Marsille was reprehẽded for doing Gods commaundement wherein appeareth that God reserueth some one or

Moreouer, we will not suppresse nor hide the

the second holy *Nicene* Councell, celebrated in the daies of the most christian *Charlemaine*, and assembled by the commaundement of *Irenea* the *Empresse*, Which ordeyned and decreed that it was not onely both good and profitable to haue Images in Christian Churches, but also to worship them with all reuerence. And because the fruite and commoditie of this holy Councell might be the easelier related, and the vertue & authoritie thereof vnderstood, wee thincke it not amisse to make recitall of the Testimonies, Sentences, and opinions, that the holy Bishops, Masters and Doctors of the said Councell alleaged, as more at large is contayned in the booke of the refuttaion of *Charlemaine*. And first, Iohn, Bishoppe of the EAST Churches sayth thus. God created man after his own Image, therefore wee ought to haue Images, because it is written, shew me thy face, for it is fayre. Another Bishop sayde. No man lighteth a Candle to put it vnder a Busshell, therefore wee must haue Images. Also another Doctor sayd, The brightnes of thy face Lord is imprinted vpon vs, therefore, and after many other ioly and memorable sentences, *Theodore* Bisshoppe of *Nice* concludeth thus. These testimonies are cleare & manifest, that we must not only haue Images, but also worship and honour them, because my Archdeacon thinketh and beleeueth so. *Theodese* Bishop of Amora sayd. I ex-

other faithfully to entertaine alwaies his seruice according to his word, and not after mēs phantasies.

O what kitchen Doctors here are, O what blinde guides are here to leade the blinde. It is maruel that the stones rose not vp against these beastes that assembled such a villanous monopole against the diuine trueth, who thinking vtterly to haue extirped it, trauayled in vaine, for the Lord keepeth the trueth euen to the worldes end, and maketh it now florishe. Psalm. 45.

communicate all those that will not haue vs worship Images. Another Bishop also sayde. Al the calamities and aduersities that euer fel vpon the Grecians, and East partes, was, because they would not worship Images. Another Bishop also sayd, Seeing we perfume and cense the Images of Emperours, therefore we may aswell do it, at the least, to the Images of Saintes. Also, *Constance*, Bishop of *Constance* in *Cypre*, sayd, This is a great and wonderfull sentence. As touching my selfe, I protest that we ought to doe as great honour and reuerence vnto the Images of Saintes, as to the holy Trinitie of heauen. And whosoeuer hee be that is not of myne opinion, I excommunicate and send him with the *Manichies* and *Marcyonites*. And certainly all the whole assemble of the Councell thought his opinion to be very sound. Whereupon they concluded therewith, and allowed it, saying, al *Amen* with him. Also Iohn the Ambassadour for the East Churches, spake this notable sentence. It were better to haue all the STEVVES in the world in one Cittie, then to reiect the service of the Images of the saintes. And it is manifest, that the *Samaritanes* are worse then the *Heretiques*, but they that reiect the Images of Saintes, are yet much more worse then *Samaritanes*. And when they had all concluded vpon this opinion, they all stayed vpon this that followeth. We that are here assembled in the name

name of God, will and commaund this holy Councell and the decree thereof to be for euer obserued in the Church of God, and doe excommunicate all those that say to the contrarie as rebels and disobedient, and for the enlarging of the treasure of our Mother holy Church, we giue a full *Iubile* of Pardons for al the sinnes of all such as shall alwayes haue the Image of Iesus Christ, and do sacrifice, honor, and reuerence thereto. *Amen.* Here wee see how these holy Fathers and good Doctors, who were alwayes inspired with the holy ghost, haue gouerned our mother holy Church, which we will beleeue and follow, & liue and dye in the fayth thereof. And as concerning other controuersies and questions, we fully rest vpon the holy Councels, decrees, and Canons, as more at large, and more cathegorically is set forth by the Masters of the venerable Colledge of *Sorbonne*, but especially by the great Master of the Sentences, all which together do giue vs well to vnderstand the Articles and questions that are propounded in this holy Coūcell, whereupon we haue right well and very diuinely concluded, & are fully resolued: to our great honour and glory, and to the conuersion of all our Aduersaries. Notwithstanding all the oppositions whatsoeuer, that either the Apostles or yet the Doctors of the Church for their part, are any way able to aledge. For, amongest vs, wee hould

Out of doubt these Cayphasses were assembled in the name of that GOD which Saint Paule writeth of in the 2. Corin. 4. saying that the God of this world hath blinded the vnderstāding of the faithles, because he would not haue the light of the Gospell to shine vpon them.

hould for an vndoubted and an inuincible truth (according to the testimony of the Gospell) that whatsoeuer is necessary to our saluation, was not reuealed to the Apostles, bebecause they were not able to write al. Wherfore it behooueth vs of necessitie that that which the Apostles haue forgotten and leaft out we should finish, and diuinely accomplish by the supplement of our holy traditions and ordinaunces, which we will and command to be for euer obserued and kept as syncerely, as the traditions & ordenaunces of Iesus Christ and of his Apostles, and that vpon payne of deadly sinne, excommunication, and euerlasting damnation. Now we haue good occasion to giue thanks vnto God, who hath giuen vs conqueft ouer our enemies, whome we excommunicate and curse as pernicious and damnable heretiques, because they will not obey our holy ordenances, foolishly houlding them selues contented with the Gospell and doctrine of the Apostles, whom no mã is able to vnderstand, without our holy glofes and expositions. Moreouer, neither will wee be so dull and blockish as not to say somewhat for the matter of our most holy Masse, which, by howe much the more egerly our aduersaries the heretiques goe about to extirpe, and vtterly ouerthrowe, by so much the mere will we stoutly stand to maintein, and defend it with our bloods, euen to the death. Where-

The Apostles are accõpted with them to be of lesse authoritie then the great Rabins of Sorbonne.

O intollerable blasphemy to say that God hath reuealed more to false seducers then vnto the Apostles and Euangelistes. And so saith Mahomet also in his Alcaron, and thereby thei both bẽd them selues against Iesus Christ, who with the very breath of his mouth will destroye both the one & the other. 2. Thessa 2. 8. Ierome opposeth himself against your cursed leasinges vpon the 86. Psalm. Tume 8. and vppon the 9.

fore,

fore we haue commaunded the great graces, vertues,& properties of the most holy Masse to be brought to light, according to the testimonie of that Reuerend Master Iames of Spaine, a solemne Doctor of Diuinitie, The Copie whereof, we will, it be giuen and exhibited to euery one that will euer haue a good deuotion to the most holy Masse, and liue and dye in the fayth thereof.

Chap. of lere. Tome. 6. Prouer. 12. The waie of these fooles seemeth strait in their owne eyes, but they that are wise hearken vnto the councell of God who teacheth a cleane contrary waie.

A COPY

This Copie S. Paule alloweth of in the 1. Galat. and Moſes in the 18. of Deut & alſo Iuſtinian the Emperour in his 1. Booke de ſumma Trinitatis, & ſi de Cathol. 3. Reg. 22.

A COPY CONTEINING THE GREAT graces, vertues, and properties of the *moſt holy Maſſe, which, being rightly beheld, is more worth then an ineſtimable treaſure.*

This fooliſhe and blockiſhe Spaniſh Doctor, is a right counterfait of Sedechias Prophet of the Idol Baal. For as he with his two Iron hornes deceiued miſerable King Achab & his people: euen ſo, what with the Popes and Sorbonnes hornes, hath he deceiued Kinges, Peoples, and Nations, making them worſhip their Idoll Baal, for maintenaunce and

MAster Iames of Spaine, a ſolemne Doctor of Diuinitie, maketh mention in his writinges, that Saint Auguſtine and the reſt of the Doctors tended to this concluſion, That if any man that heard Maſſe deuoutly had ſoulde and taken money for as much land as hee might trauell in a Maſſe while, and gaue the ſame money to the pore, that he deſerued not ſo much as if he had deuoutly heard Maſſe.

Item, that he which in a morning, deuoutly heareth Maſſe, and truſteth to heare it the next morrowe, all his ſinnes which he committeth betweene the Maſſes, are forgiuen him, if he truely ſhriue himſelſe, which our Lord will giue him before he dye.

Item, after a man hath heard Maſſe, that his meate doth him a greate deale the more good, and he ſhall bee ſure not to want any thing that daie that maie ſuffice nature.

Item,

Item, that all veniall ſinnes newly made, & all falſe othes raſhly, or ignorantly made, and purpoſing to ſhriue them, are done away by the merite of deuoutly hearing Maſſe.

Item, that all our ſteppes in going to heare Maſſe, are numbred by our good Aungel and ſhalbe rewarded before God.

Sainct Barnard ſaith, that the firſt and chief Chriſtian vertue, is to heare Maſſe deuoutly. For it is of ſo great ſtrength, and of ſuch dignitie, as that the hearing of a Maſſe is more worth to a man, then if he wēt on Pilgrimage all the world ouer, and gaue all his goods for Gods ſake.

Saint Ierome ſayth, that all the while that a Maſſe is ſayde for any dead body that is in Purgatory, that ſo long, the ſoule of him ſuffereth no payne.

Saint Auguſtine ſayth, that who ſo heareth Maſſe, and looketh deuoutly at the body of our Lord, neuer languiſheth all that day, neyther yet dyeth a ſuddaine death, yea, and although he ſhould dye that day, and were alſo excommunicated, yet ſhould he not be damned.

Saint Paul ſaith, that the praier of the head is more worth then the prayer of the members. If thē it be ſo that the Maſſe is the Lords prayer, and we his members, therefore muſt the maſſe be better then all our prayers.

Saint Bede ſaith, that if a womā with child ſhall heare Maſſe the day wherein ſhe ſhould

traue

conſeruation whereof, they haue moſt hipocritically deuiſed, and taught lyes, & the doctrine of deuils, who blind theſe poore ſeducers: and by them, cauſe others to be ſeduced, and that through couetouſnes, the roote of all miſchief, which they coueting, haue made them erre frō the true faith. 1. Timo. 4. 6. 1. Samuel. This ſaying properly belongeth to thē, they haue giuen themſelues to couetouſneſſe, and by taking of rewardes, haue peruerted iudgemēt. This is approued by Sainct Luke in his 19. Chapter. Ergo it is better for a man

not to sell his goodes that he might haue money alwaies in his purse, to cause Masses to be sung & daunced, for this is the very ende of the whole matter. S. Ierome was neuer so very a foole as to vtter any such blasphemie, and therefore the foolishe Spanyard lieth falsly. This is written in the Booke of, for as you haue

trauell, that it would ease her of a great deale of her paine.

Saint Luke the Euangelist sayeth, that if a sinner be sory for his sinnes, and is willing to shriue him of thē vpō that that day he heareth Masse deuoutly, that if he die he shal be saued

Saint Gregory sayth, that euery Masse deuoutly celebrated, conuerteth a sinner to God: and deliuereth a soule from purgatory, and is more worth to him that saieth it, or that causeth it to be said, then a thousand after a man is dead.

The Venerable Masters the *Sarbonites* haue licensed *Lewys Haruant*, Stacioner, dwelling at Paris on the Millers Bridge, at the Signe of Saint *Lewys* to print this Copie.

The Prophesie of Iesus Christ which is daily accomplished, against the wicked Gardeners and sowers of Thistles and Briers.

read a little before Sainct Augustine saieth the contrary. This seducer of Spaine maketh all the pottage in his Cawdron to quake, seeing he speaketh cōditionally, as thus: If (saith he) it be so that the Masse, &c. But he hath an if for an and, vnder the boord. The Masse is cause of the getting of woman the rather with childe: for they trusting to be holpen thereby, neuer feare greatly the trauell of their deliuerie. This lyer alleageth S. Luke, who speaketh altogether against him, saying thus, That which is highly esteemed amongst men is abomination in the sight of God Luke 16.15. There is no man, how learned and holy soeuer he be of the like aucthoritie after the Apostles, but chiefly S. Gregory who was in Gods cause. S. Ierome saieth by the worde of GOD that these men are puffed vp with pride, that they knowe nothing, and that they are the enemies of the trueth. Vpon the Prophete Micheah. Chap. 7. Tom. 6.

MATH. 15.

All that my heauenly Father hath not planted, shalbe puld vp by the rootes.

A SEN-

A SENTENCE INTERLOCVTORY TAKEN out of the Regiſters of the moſt high Court of Parliament of PARADIZE.

THere is a delay and a reſpite graunted betweene the twoo parties vntill the fulneſſe of time, then, when there ſhalbe no fayth vpon the earth, and that ſinne and iniquitie ſhall be groewn vnto the higheſt degree. This ſhall then be in very deed, whenas the auncient of yeres ſhalbe iudge, and the ſtone which is cut without handes from the Mountayne, ſhall breake in peeces the man of ſinnes head, who is ſurnamed the child of perdition, brouht vp in the houſe of iniquitie. And becauſe the time is ſhorter then a man would thinke, He ſhall be moſt grieuouſly exiled & baniſhed, by the irreuocable decree & ſentẽce of the ſpirite of the mouth of the Lãbe without ſpot. And ſo cõſequẽtly, the mightie & peaceble reigne ſhalbe giuen to the holy people of the moſt high for euer. To whom be all honour, glory, and prayſe, world without end. So be it.

Eccleſiaſt. 3. Daniel. 7. 2. Theſſa. 2. Luke. 18. Daniel. 7. Apoc. 18. 1. Corin. 7. 2. Theſſa. 2. Apoc. 22. Apoc. 21. Daniel 7. Roma. 11.

Behold, I come quickely,
Come Lord Ieſu. Apoc. 21.

When the reigne of Beniamin is exiled,
Then ſhall the reigne of Ieſſe come, by the Lord ordeyned.

TO THE FAITH-
FVLL READER
greeting.

IT hath bene thought good, louing Reader, to adde vnto this ſimple fragmẽt a ſhort Antitheſis with the Commaundement of Ieſus Chriſt, to all his faithfull members, becauſe it verie well agreeth with that that went before, and alſo for the garniſhing beſides of this ſmall volume, which the Author hath briefly collected, by reaſon that he would not be ouer tedious, but rather fitte himſelfe to the capacitie of thoſe that are newly inſtructed in the true faith. And therefore I beſeech thee take in good part our poore trauell, beſeeching the Lord our God to graũt vs ſo much of his grace, as that all our workes and actions may bee to the honour and glory of his holy name. So be it.

¶ An Antitheſis

or a contrarietie of the Commaundements of God, and of the Commaundements of the Pope.

With a profe of the Popes commaundements, enemy to God and to his word.

Together with the Commaundement of Ieſus Chriſt to all Chriſtians, and Faithfull.

¶ The Commaundements of God our Creator deliuered by Moses.

Exod. 20.

ATtend my people and giue eare,
Of ferly things I shall you tell:
See that my words in mind thou beare,
And to my precepts lysten well.

1 I am thy souerayne Lord and God,
Which hath thee brought from carefull thrall:
And eke reclaymd from Pharaos rod,
Make thee no Gods on them to call.

2 Nor fashioned forme of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With greuous plagues this synne will smite.

3 Take not in vaine his holy name,
Abuse it not after thy will:
For so thou mightest soone purchase blame,
And in his wrath he would thee spill.

4 The Lord from work the seuenth day ceasd,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods heastes ye may attend.

5 Unto thy Parents honour giue,
As Gods Commaundements doe pretend:
That thou long dayes and good mayst liue,
In earth where God a place doth lend.

6 Bewar

6 Beware of murder and cruell hate,
7 All filthy fornication feare:
8 See thou steale not in any rate,
9 False witnesse against no man beare.

10 Thy neighbours house wish not to haue,
His wife, or ought that he calth myne:
His field, his Oxe, his Asse, his slaue,
Or any thing which is not thine.

The spirite of grace graunt vs O Lord,
To keepe these Lawes our hearts restore:
And cause vs all with one accord,
To magnifie thy name therefore.

For of our selues no strength we haue,
To keepe these lawes after thy will:
Thy might therefore O Christ we craue,
That we in thee may them fulfill. &c.

Psalm. 19.7.8.

The Lawe of the Lord is perfect, conuerting soules.

The Commaundements of the Lord are iust, reioycing the hearte,

Deutronom. 12.

Let no man do that which seemeth good in his owne eyes, but onely that which GOD commaundeth, without adding or diminishing any iote thereof. Apoc. 20.

Deutronom, 27.

Cursed be he that performeth not all the words

of this lawe to doe them.

Deutronom. 6.

The woꝛds which I commaund this day ſhall be in thine heart. And thou ſhalt tell them to thy Childꝛen, and ſpeake of them when thou art in thine houſe, &c.

The woꝛdes of the Loꝛd endureth foꝛ euer. Iſaiah. 40.

The Admonition which Paule gaue to the Corinthians, *whereby they might know Antechriſt.*

2. Theſſa. 2. 3. 4.

3 Let no man deceiue you by any meanes, foꝛ the Loꝛd ſhall not come, except there come a fatling awaie firſt, and that that man of ſinne be reuealed, the ſonne of perdition.

4 Which is an Aduerſarie, and is exalted aboue al that is called God, oꝛ that is woꝛſhipped: ſo that he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God.

This is he, of whom God alſo ſpake by his Pꝛophet.

Zachary. 11.

I wil ſtirre vp a Sheepheard in the land, which ſhall not viſite, oꝛ looke on the thinges which are diſcomfited, but he ſhall eate the fleſhe of the fatt and deuide the nailes. Ill happen to the vnpꝛofitable Sheepheard which foꝛſaketh the flocke. The ſwoꝛde is vpon his arme, and vpon his right eye. His arme ſhalbe witherꝛed, and his right eye ſhalbe darkned.

TH

The Commaundements of Satan our Aduerſary, deliuered by the Pope.

Experience.

ATtend my people and giue eare,
Liſten to that I ſhall you tell:
Mark you my law which you do heare,
And in your hearts loue it full well.

1 I am your ſeueraigne Lord on Mowlde,
And ſee you reuerence none but mee:
In mee beleeue, none other hould,
And for that poynt, I will ſet you free.

2 The faſhioned forme of euery thing,
In heauen and earth worſhip you it:
And they thereto themſelues will bring,
Shall me ſore greeue, whome I will ſmite.

3 See you halowe my holy name,
For ſo doing you ſhall mee pleaſe:
And if for, ſwearing, you take blame,
I will you pardone and releaſe.

4 Of holydaies, I haue made ſtore,
That thou thy ſelfe mightſt more ſolaſſe:
Honour you them: for made therefore,
They were, for myne, to heare a Maſſe.

5 Your

5 Your parents deare, you muſt forſake,
To follow my Religion:
Thats the firſt poynt, I, vndertake,
To ſhew my noynted Legion.

6 7 If whoremonger, thiefe, or murdred,
8 Lyer, or Rebell, that ye be:
I will you pardon moſt ſure
Of the payne: ſo, gayne I may ſee.

Who ſo couets in all maner,
What that his neighbour doth poſſeſſe,
And brings to mee gold or ſiluer
Him will I cleane diſcharge doutleſſe.

Oh, theſe my lawes haue ſuch a grace,
As they breed no ſecuritie:
Therefore all they that them do trace,
Shall ſure be ſaued aſwell as I.

The Probation of the Commaundements of the Pope, Enemy to God and to his word.

EXperience is the true and right proofe of all things, and therefore euery man may thereby ſee, how the Pope by his ordenances, which are contrarie to the diuine lawe, maketh warre with God.

The Pope commaundeth al men to receiue his lawes, as though they came from heauen, 19. *distinct. Chap. Si omnes*. He forbiddeth alſo all men not to doubt, but that whatſoeuer he ſhall doe, ſay, or ordayne, is both good, and iuſt. 17. *Queſt. 4. Chap. Nemini. de trinit. distin.* 3. 8. *Ex perſona*. Wherein he ſheweth, that his whole purpoſe and drift is nothing els but to aboliſh the Lawe of God, and cauſe it to bee forgotte, that he might eſtabliſh his dreames, and vaine follies: which in very deede doe hurt men more, then any other peſtilent contagion, becauſe hee buyldeth the ſaluation of mens ſoules vpon merites, and not vpon the only freewil, mercie, and grace of God, which is freely giuen vnto vs through Ieſus Chriſt our Lord.

The Popes Canons creake after this ſort, I am Gods Lieutenant in earth. *chap. Quanto. d tranſla*. Item, I ſit in the Chaire of ſoueraintie. *De ſepul. ſup. chap*. Item, all Romaine Princes haue worſhipped my feate as *Iureiure. in Clement*.

ment. Romana. in princ. Item, I haue dominion ouer the whole world. For, it belõgeth to me to iudge all causes, and none to iudge me, nor take exceptions to my iudgement. 9. 9. 3. *Chap. cuncta. nemo aliorum facta.* By this wee know, that in falsely attributing to him selfe the title of Gods Lieutenant, that he altogether vsurpeth the whole authoritie euen aboue God, forasmuch as he forbiddeth that which God commaundeth, and commaundeth that which God forbiddeth.

Here we see what course he taketh, to shew him selfe euen as hee is, to wit, a very disobedient Nebuchednezer: who, after he had caused his Idols to be set vp, commaunded that euery man should honour them, vpon payne to be cast into an hoat burning Furnace, As *Sydrach, Misach*, and *Abednego* were. Notwithstanding al the iugglings which he made the world beleeue euen vnto this day, are as well layde open, as the deceit which Daniel discouered, which the Priests of the Idoll *Bell* vsed to entertaine the people with all in their Idolatrie, yet for all that they still mainteined them with executing his cruell fury against all those that will not worship them.

When we receiue the Popes ordenances as good, no doubt but that God then loseth all his credit with vs, for no man can serue two masters, namely, when as they are contrary one to another now, God will haue all power both

both in heauen and earth: But the Pope will none of that, for he ſayth: That euery man muſt be ſubiect to the Biſhop of Rome, vpon payne of damnation, and of neceſsitie obey, whatſoeuer he ſayth, *Extrauag. de Maiori. Et ob. d. C. vnam ſanctorum.* Item, all glory, honor, magnificence, aſwell in dignities as in offices, horſes, and all furnitures els, is giuen to vs. *96. diſtinct. Conſtantinus.* And as for othes, he ſayth: we abſolue all ſpirituall men of all the othes that euer they haue ſworne. 15. *Q.* 8. *Omni.* Ouer and beſides all this, we ſee that in Popery, all othes, periuries, and blaſphemies are tollerated.

He declareth by his doyings that which he would be loth to confeſſe with his mouth, to wit, that hee taketh pleaſure in idlenes: and therefore hee hateth that, that God had ſo ſtraightly recommended, howbeit he doeth it very wiſely & warely: for he ſetteth it down that he hath eſtabliſhed this commaundemẽt & all the reſt vpon his good intent, as though his good intent were certeyner, then that which God hath ſpoken by his owne mouth. So it is, that he hath ouer and aboue ſet vp another horrible blaſphemy, which hee hath fetcht out of the bottomles pit of hel, To wit, the Maſſe, the very dounghill of all miſchief.

By this he expreſſeth, what good fruit aryſeth vpon his good intent, which no man is able to obſerue, without he will forſake father

or

or mother: and not onely forſake them, and as it were, vtterly deny them, but alſo ranſome them, and leaue them ſtarke naked of all their goods and ſubſtance, to the end that maſter Fryer, and maſtris Noonne, might be brought in to ſet vp Steewes, that they might thereby at their pleaſure the better commit moſt curſed blaſphemies againſt God, & violate his moſt iuſt & righteous law, & alſo liue like a Swyne in a ſtye, exceeding in all beaſtly vncleannes and impietie. Wee ſee here in ſome, what the religion of the Pope is.

We fully remitte (ſayth the Pope) all their ſinnes which will in the yeere of *Iubile*, goe to Rome to fetch the ſayd *Iubile*. *Sixtus*. *Quemadmodum*. Alſo, ſayth he, we will that all ſuch things as are not lawfully to be demaunded: to be paid vnto vs: For, it is lawfull to receiue that which is not honeſtly to be demaunded. 18. *diſtin. de culigijs*. 13. *q*. 2, *queſt*. & 1. *q*. 2. *placuit*. & *c*. *quam pie*. But the tributes, and Reuenues which hee weekely receiueth from the Stewes of Rome, Auignon, and many other places, And the ranſome alſo which murderers, theeues and blaſphemers paye him, declare at full, that he is the nurſefather of all ſinne and iniquitie.

He licenſeth alſo to diſpenſe with our inward wicked affections. And it is no matter with him whatſoeuer a man thinketh, ſo that miſchiefe come thereof, and that we goe on from

from ill to worſe, as he him ſelfe doeth: And becauſe he may alwayes get the more money, he ſhameth not to vaunt, that he may diſpenſe with whatſoeuer God hath ordeyned. 34. *diſtin. lector. & 15. q. 6. iuratos, & extrauag. de voto & voti redempt. per totum.* Which power and authoritie he vſed, whenas he ſet vp Idolles, eſtabliſhed feſtiual daies, and forbad mariage, and forbearing of meates, which S. Paul calleth the doctrine of deuils. 1. Tim. 4. 2.

The Popes Canons are ſo ful ſtuffed with the prayſes which he attributeth to his owne ordinances, as that it ſeemeth he is of the opinion, that he wondreth at that that the deuil hath put in his head, by reaſon that hee hath gotten him ſelf ſo great credit by them. Againe, the glorious ſhewes, and Apiſh toyes, which the Pope & his cõplices make of all the fooleries that hee hath deuiſed in the Storehouſe of Satan his companion right well declare, how highly he eſteemeth of all his deuiliſh inuentions, the hundreth part of which, is not conteined in this ſhort Antitheſis, by reaſon of the great Laborinth of theſe ſtinking traditions, as the foũdations of Maſſes, Anniuerſaries, purgatory, pilgrimages and many other damnable ſuperſtitions. Wherefore I beſeech al chriſtians to pray vnto God, that it would pleaſe him to teach them his will which he hath ſet forth in his holy word, and turne them from all the deceites that Satan

tan and his Antechriſt ſhalbe able to lay before them, to make them decline from true chriſtian religion, which is to knowe the only true God, and Ieſus Chriſt whome he hath ſent to be our Sauiour. *Amen*.

Let it not trouble you my Brethren, becauſe you know not the cauſe why God hath layd this curſe vpon the world: For, it is a iuſt puniſhment that he hath ſent, by reaſon that we rather loue darkenes then the light, Neuertheleſſe, Ieſus Chriſt hath armed all his againſt this tẽptation, becauſe they ſhould not be deceiued, ſaying, Beware of falſe prophets which come vnto you in ſhepes clothing, but inwardly are rauening Wolues, ye ſhall know them by their fruites. Item, in another place, There ſhall ariſe falſe Chriſtes and falſe prophets, and doe ſignes aud miracles, euen to the deceiuing of the elect if it were poſſible. Be ye therefore wiſe, for behold I haue foretould yon of it.

THE

THE PROLOGVE of the Commaundement to all faithfull Christians.

IN this Commaundement here is first declared in fewe wordes, the occasion, and cause, why the people of Jesus Christ, so miserably erred, forsaking the true Christiã faith, and how it againe returned vnto the same. Soone after is described the warre and battaile which Christians haue against the enemie of nature and her Complices. And in the end is briefly taught, with what armour and weapon wee are to fight with them, which wilbe very comfortable, and wonderfully glad the poore and weake consciences of all the Christian Readers.

THE STILE AND TITLE of Iesus Christ.

IEsus Christ, the Sonne of the liuing God, proceeding, descending, & borne of the Kingly ligne of Dauid, and the King of Glorie, the Sauiour of the whole worlde, the Pacifier of the displeasure and heauie wrath of God the Father, The Mediator betweene

betweene God and men, The victorious Triumpher and Conquerour of sinne, The very vnspotted Lambe of God the Creator that blotteth out sinnes. To al my right faithfull and welbeloued Brethren, mine inestimable grace, euerlasting peace, and vnspeakable mercie. So be it.

You know and vnderstand right deare and my welbeloued faithfull ones, how that through the onely grace and loue of God my Father, I was sent into the miserable worlde to saue you before a thousand fiue hundred eightie and fower yeres past, taking vpō me mans nature, and humbling my self in the forme and shape of a seruaunt for your sakes, and was giuen to you of my Father, to deliuer you from all the miserie of bondage, and death euerlasting, that by my most bitter Death & Passion, I might do away your sinnes, and by my wounds, scourginges, crowning, crucifying, and other innumerable paines, which I suffered for your sakes, for the appeasing and reconciling of God my Father vnto you, make you acceptable and pleasing in his sight, and heale and restore you vnto your perfect healthe. And lastly confounde, destroye, and ouercome Death, enemie to your nature by my most bitter Death, and by my most glorious Resurrection to iustifie you: glorifying you afterward, and making you Coheires of the heauenly Kingdome of God my Father.

And besides, you knowe not with how greate a price I haue redeemed you, being also at greate

charge,

charge, with sadnesse, afflictions, and intollerable labours, that I might haue you to bee mine owne peculier and special people, and after that, receiue you with my self into euerlasting enheritaunce. For I haue not redeemed you with gold, Siluer, or precious Stones (as you right well knowe) neither yet by many thousandes of men of Warre, barde Horses ready for the Warres, nor with greate Cities, and Kingdomes, but it cost me a greate deale more to deliuer you from the infernall gulfe, and thraldome of the deuill, that you might march vnder my Ensigne. For, I gaue vp, and abandoned mine owne most tender body, my most pure blood, and life most innocent: with which thinges I most courteously redeemed you, and tooke you for my most speciall people into a most pleasaunt and acceptable enheritage and kingdome.

Lastly, you knowe what a solemne vowe you made vnto me, and sware in my presence at your holy Baptisme: giuing me your faith, homage, and promise to obeye me for euer, as your true Lorde and onely Prince. Neuertheless, and notwithstanding all this, I haue sithens that, tolde and warned you of your negligence, rebellion, and disobedience, and of your transgressing of my Commaundementes. Ouer and besides all this, I vnderstande, how vnthankfull you are for all my benefites bestowed vppon you, despising and contemning my saide Commaundementes: and how you haue forsaken and giuen ouer into

the

the Power and Dominion of the Enemie of your nature, and to his Supporters the most strong, fortified, and furnished Castle: which you obtained with great trauell, and were commaunded to keepe with all diligence, which is is the Christian faith, strengthned, furnished, and fortefied, with the worde of my holy Gospell: through which Munition and strength, I haue vnto this present, preserued the whole lande of my Catholique Church, making it so strong as that the Enemie shall neuer be able to ouercome it. Although notwithstanding I haue heretofore feared, my self as yet being with you vpon earth, that this Tower and Castle might suffer and abide ouer sharpe assaultes of the Enemie, for so much as I knew before (as I continually know all thinges) how craftely, deceitfully, and cunningly he would enforce himself to assaile and attempt, spoyle, and robbe this Castle. And therfore haue I commaunded you to haue in perpetuall memorie these things, and faithfully and diligently keepe good watch: teaching you how you might defende this this Castle from all enemies, and safely holde and keepe it. For which cause, I haue appointed and left with you myne Officers: to witt, mine Apostles, Disciples, and Euangelicall preachers: whom, of mine especial grace, I chose, and left to serue you after my departure, and to admonish you by worde of mouth and by writing, that you should play the valiaunt Soulviers in this Warre, and besides, to sende

my

my holy Spirite amongst you, according to my promise, by whose instinct they might make you after, meete, and wel prepared, manfully to withstand and fight.

Moreouer, I haue caused them to make and giue you, many Caliuers, Cannons, Launces, Swordes, and all other kindes of weapons, or warluke Instrumentes meete und necessarie for the Warres, by which you may defend this Castle and keepe it safely. Furthermore, I my selfe haue foretold and manifestly declared vnto you by expresse and euident wordes, what maner of ones thei should be, and such, soone after vndoubtedly, as should stirre vp, and make this Warre, that is, rauening Wolues clothed in Sheepes skinnes, which outwardly would make a shewe to bee religious, holy, iust, and full of good workes: but inwardly, very Pharisies, hipocrites, ful of dissimulation and deceite: That is to saie, Popes, Cardinals, Bishoppes, Officialles, Chanons, Abbotts, Priestes, Monkes, Friers, and Nunnes.

And although my Ministers, and faithful seruauntes, Ieremiah, Ezechiel, and the rest of the Prophetes, had, by most euident signes, prophesied, foretold and shewed these false deceiuers, yet ceased not I to reueale, discouer, and declare their subtilties and deceites, pointing them as it were most manifestly with my finger, that you might the better knowe, flye, and eschewe them. As my Chauncellour and true witnesse bearer afterward left vnto you in writing: which thing Mat. 7. 15. & 23

also the rest of my Apostles and Disciples haue likewise done: but especially my chosen Organe and elect Vessel Saint Paul, with Saint Peter, Saint Iohn, and Saint Iude: who haue left vnto you in writing, by what signes and tokens, you might perfectly knowe the hipocrisie, fraud, fiction, and insatiable couetousnesse, of these false Antechristes, my capitall enemies. And yet notwithstanding, you haue nothing profited by all these thinges: but haue despised my holy worde, contemned my doctrine, and most true councels: no whit esteeming my most bloodie death, which I abode vpon the most bitter Crosse: neither yet haue you willingly receiued me for your Sauiour, Mediatour, and Redeemer: but rather reiected mee, and procured your saluation by other meanes. Wherefore, I haue been offended and greeued with you, and haue turned awaie myne eyes and face from you. And therefore I haue giuen you vp into your enemies handes: vnto whom I haue giuen power to take you, & greeuously to punishe and afflict you, doing vnto you whatsoeuer pleaseth them: In so much, that in the ende they shall, by their deuelishe inuentions and humaine traditions, carrie you cleane awaie from me: and make you turne to the Idoll Baal of Rome, and teach you to sacrifice vnto straunge Gods, in so much, that there is none of you all who before had giuen me his faith, done me homage, and promised fidelitie at his holy Baptisme, that shall euer remember, to trust to my ayde and craue succour at my handes.

As perilous as the elder times were, and as

daungerous also as these latter daies are, and haue so now reigned and continued many yeres together, yet is there no man that hath any whit considered of this miserie: Yet as the Children of the Hebrewes in the hot burning Ouen of Babylone, so haue the elect miraculously been preserued from the fierie furnace of the lawes of Poperie. And into this miserie, O Christian people, haue thy wicked waies, and peruerse cogitations, caused thee to come and fall into. For I haue sent vnto thee all these troubles and plagues, because thou haddest no will to hearken vnto my worde, but hast transgressed my Commaundementes. I haue sent my Prophetes vnto you al, and you haue reiected them, and would not heare them. But contrary wise, you haue giuen credite rather vnto lyes, and would not bee conuerted. I haue alwaies attended a long while, and there is not one that hath called vpon me in trueth, iudgement, and iustice, doing those thinges which were pleasing and acceptable vnto God my Father. And yet for all this, you haue not returned and come vnto me, doing penaunce for your wicked life, and repenting you of your sinnes, but haue set at naught my word, & Councelles, neither was my wisedome in you. Wherfore, I haue giuen you gall for your drinke, and fedd you with most bitter meates: That is to say, I haue been contented, that you should bee fedd with the doctrines and Commaundementes of men, and haue hid my worde from you. For, I haue sent you such an extreame famine thereof,

as that you runne and goe from mone to euen, and yet are not able to finde any thing wherwith to satisfie you. You haue runne euen vnto this daie, and gone many voyages, into diuers places and straunge Regions. Some, to Rome, to S. Iames, or to Ierusalem: Some to our Ladie of Auuergue, to our Ladie of Ayx, to our Ladie of Clery, Burgh God, Boloigne, or Charters, to S. Maine, S. Huberd, S. Claude, S. Fiacre, and S. Sebastian, lastly, to Sainct William of Bourges, and vnto infinite and innumerable other places, in which ye neuer yet found the true foode to feede your poore soules withall. For my holy worde was neuer taught you in those places, wherby you might haue been deliuered from your greefes and sinnes, and learned the right and true waie to come to the kingdome of heauen: but were spoyled and robbed of al your substaunce and wealth.

And although euen now in the very last ende of your persecution, anguishe, and affliction, you crye out vnto me, and say, Lorde Jesus helpe vs, yet might I, of very right, and iustly aunswere you, or aske you, where are your Gods which you haue made choice of, to worshippe, serue, and call vpon? Let them now rise vp and helpe you, and deliuer you out of this miserie, anguishe, and affliction, according to the number of the Cities wherein you haue your straunge Gods. And although besides all this (O Christian people) my Spouse whom I haue espoused, and to whō you haue giuen your faith in marriage, that thou hast many times fallen to Fornication and Adu

terie, giuing thy ſelf ouer therby to a great number of others, and haſt deſpiſed and forſaken me, yet will I not auenge my ſelf on thee, onely yet returne vnto me, and I will moſt willingly receiue thee: for I will not for all this, turne my face and mercie awaie from thee: for I am the holie one of Iſraell, gentle, kinde, and mercifull, and myne yre lasteth not for euer. Returne vnto me, and hearken vnto me, that thy ſoule may liue for euer, and I will make a new couenaunt with thee, yea, a couenaunt of comfort, ioye, and peace, and not of affliction. For, I remember myne infallible promiſe: that is to ſaie, the promiſe which I haue made by my faithfull ſeruauntes ỳ Prophetes vnto all Chriſtians: And namely by the Prophet Ezechiel: ſaying in this wiſe. I wil deliuer my Sheepe from the hande and power of rauening Wolues, and the Sheepheardes ſhall no more feede them ſelues, but will take awaie and deliuer my Sheepe from their keeping and feeding. Anon after it is more plainely ſpoken by the Prophete Ieremiah, ſaying: In thoſe dayes I will turne me vnto you, and haue mercie and pitie vpon you. And then I will take you for my people, and will be your God, beſtowing Paſtors vppon you according to my heartes deſire, who ſhall feede you with my doctrine. For, I take no pleaſure in your death, but am rather ſorrie for it, and it would pleaſe me better to ſee you conuerted, that you might liue. And therefore leaue your Ceſternes which you haue made for your ſelues, and I will giue you pleaſaunt Ri-

uers, and liuely Water, whereof if you but once drinke you shall bee satisfied for euer, and neuer be drie, neither yet be in any maner of feare, but come vnto me constauntly with all hope: for I am gentle, meeke, and humble of heart. Seeke me while I maie be found, call vpon me when I am at hande, leaue your wicked waies, peruerse imaginations, and slaunderous kinde of life.

Then calling againe to minde my promesse made vnto you, and this alwaies auaileable contract, that is made betweene you and me, cause it againe to bee published, and proclaimed by the sounde of the Trumpet in all places of Christendome, making it to be vnderstood, and commaunding in the name of God my Father, me, and my holie spirite, that as many of you as are a thirst, and desire true righteousnesse, that you come to the liuely Waters of my holy Scripture, receiuing my holy Gospell alone, and reiecting all other doctrines whatsoeuer, whether they bee humaine, or hellishe. And you that haue no siluer, that is to saie, good workes and merites, but feele your selues full of greeuous sinnes, acknowledging your selues poore and miserable, without any righteousnesse or goodnesse whatsoeuer, deferre not the time in any wise, but rather runne and come in haste, to receiue of mee for nothing, without exchaunge, recompence, or cõtribution, without golde, siluer, and money, the most pleasaunt and delicate wine, and most sweete Milke: that is to saie, my mercie, grace, peace, and righteousnesse. I will craue nothing at your handes but bestowe al thinges vpon you voluntarily, you

shall bring nothing to me. Come onely to me, it shall cost you nothing, and receiue ioyfully that which I giue you. Wherefore, by the forme and tenure of this my euerlasting & auailable Commaundement, I admonishe you all my faithfull ones, that these things being heard and read, and this Commaundement proclaimed, in your Territories, Countries, & Regions, not negligently to despise and contemne my grace and aide that is offered and presented vnto you, for feare the enemie of your nature, with his Ministers, and Tiraunts, the false Antechristes, false Prophets, false Preachers of mens doctrines, peruerse Hypocrites, and Popishe Pharisies, neuer hereafter haue full power by this meane to deceiue you. For they goe about (as a roaring Lyon) by meruelous craft, deceite, and cunning, seeking occasion or meane how to deuoure and destroye you. And you shall neuer bee able any waie to resist them, if thei once get of you this Castle and Fortresse, that is to saie, if they take from you, and obscure my holy worde, carrying you away from the true faith that you haue in me. For, the whole Garnison and triumph of the victorie, or contrarywise the losse of Christianitie, consisteth in this onely Castle. In so much that it had been altogether impossible for ỹ Church of Christ to haue been endomaged, hurt or wounded, if so be it had not been assaulted, gotten, and conquered by the Enemie. And yet this is a more greeuous thing, that you neither feele, consider, or vnderstand, all these daungers, perilles and harmes, but thinke

your selues in the meane while to be the best and faithfullest Christiãs, before all other righteous, Euangelique, and vertuous Nations. Admit it were so, yet for all this, this Enemie of nature, through your negligence and securitie, wasteth and destroyeth this Castle so well fenced, fortefied, and furnished with Artillarie, and all warlike Instruments, and that (which is a most abominable thing) by effeminate and vnprofitable men of warre, of no skill, of no force. For, I haue left vnto you the Christian lawe so well fenced, fortefied, and furnished with the inuincible testimonies of the holy Scriptures, as that all the enemies and aduersaries thereof, are neuer able to gainesaie it. And yet notwithstanding, you haue beene so negligent, drowsie headed, and secure, as that you haue as it were caused it altogether to be forsaken, abolished, and made voyde by Sophisters, false Preachers and hypocrites, men, to saie truely, altogether effeminate, of no knowledge, conscience, or abilitie, saue that in them, and by them, the deuelishe worke of errour and deceite, reigneth.

And therefore my deare freends and Brethren I doe you to wit, and admonishe you, by the oth, promise, and contract made betweene me and you, that seeing this Castle is so well fortefied and fenced, and vtterly impregnable, that you, are certaine and sure by the forme, tenure, and vertue of these presentes, of your vocation and saluation: Alwaies prouided, that you submit your selues vnder the protection of this Castle, wholy obeying this present Commaundement,

and receiuing my holy Gospel for a full defence. For, I am by my eternall prouidence determined, suddainely to put to death and destroye all mine enemies, and violently recouer my Castle, which through your negligence and securitie, they detaine and possesse. And therefore my good and faithfull freendes make haste and staie not. Gather your selues together in true loue and vnitie of faith: and march vnder my Ensigne, following me as your Prince, Guide, & Captaine, by the sounde of the Trumpet of my valiaunt Champion and puissant Army, by whom I haue begunne to proclaime my edict and Commaundement all the worlde ouer for these 25. or 30. yeares: That is to saie, my holy worde, which by the same I sende you againe in my holy Gospel, which through your negligēce, the false and peruerse Papistes haue torne in peeces, hurte, and wounded. Take fast holde therefore at once, following me, watching in my worde, in loue and true faith. For I will come suddainely and without delaie, to accomplish my vniuersall, terrible, and last iudgement, that I may auenge my self of myne enemies: against whom, euen before your faces, and in your presence, will I doe wonderfull things: and will shew vnto you my great mercie, and so deliuer you for euer, as that you shall iustly and in deede saie, al praise, and honor, and glorie, bee vnto our louing and kinde Sauiour, who hath deliuered vs out of the handes and power of our enemies. And the others shall likewise be enforced to acknowledge and saie, Lorde

Iesus,

Jesus, these men did put their trust in thee, and neuer were confounded. They cried and called vpon thee, and thou sauedst them. They suffered and endured many persecutions, and God deliuered them from them all. &c. For, I will euery where doe enough for you, receiuing you for my beloued people, and lastly, deliuer you from all your aduersaries, that they shall neuer hereafter be able to hurt you. They shall make sharp warre against you: howbeit they shall neuer bee able to preuaile. For, I am with you to saue you, and will make you like a brasen and inuincible wall against them. Wherefore feare not, neither bee white liuered, but stoute: manfully fighting without any feare. For, I will slea all your enemies, as heretofore I did that cursed Pharao, and all the rest that presumed to afflict my people Israel, and it shall fall out with them as it fell out with the Amalechites, and the Madianites. Moreouer, feare not though ye be fewer in number, thē the huge multitude of your enemies, for they are as nothing in my sight. For, I can as easely ouercome an huge number, as an handful, because that victorie consisteth not in the multitude, ne yet in the lesnesse of the number, but because that the ayde and strength commeth from heauen. As by most certaine and euident experience, in all the Histories of my most holy Bible, ye maie vnderstand, but especially, by that good and valiant Captaine Gedeon, who by my Commaundement, councell, and ayde, with three hundred moe Israelites, discomfited and slewe all the whole innumerable multitude of ỹ Madianites, which

thing I did, because no man should glorie or vaste of his owne power and strength, for all power and strength is mine. It is I alone that am able to deliuer you from your enemies, and there is no man able to withstande or gainesaie me. Furthermore, this present warre is against me, and not against you: and the Castle that the Enemie assaileth is mine, and nones els. And therefore it is not you that shall be the Conquerours, but I, who giueth triumph and victorie to all mē. This is the onely thing that I require at your handes, that ye bee constaunt and manly, keeping most confident watch and warde within this Castle, vntill such time as that you see me speedily come to accōplish your saluation: In the meane while beleeue this, put your trust in me, assuring your selues most vndoubtedly of my promise, and confirming your heartes with the most profitable, and comfortable figures, examples, and similitudes in my holy Scriptures, which I haue left for your comforte, ioye, and exhortation. Consider with your selues of my faithfull seruauntes, Abraham, Isaac, Iacob, Moses, Dauid, Gedeō, and of all the rest of the holy auncient Fathers, did I euer leaue and forsake them when they had neede of me? Haue not I alwaies, and as often as they haue called vppon me, ayded and holpen them? And euen so will I doe vnto you my good and faithfull freendes. For I am he that onely mortifieth, and am able againe to quicken. I am the foundation, protection, and saueguarde, the Redeemer and Sauiour of all the faithfull. And Psal. 62.

this

this thing haue I very euidētly declared, by many & sondrie signes, aswell in heauen as in earth, and therefore ye are not to seeke after any other. For otherwise, you are neuer able any waie to withstande your enemies. For, all the power ye haue is neuer able to deliuer you, if I once take mine helping hand awaie from you. Seing then that the Warres are at hande, and that the Enemies giue a fresh attempt, and striue more forcible then before they did to destroy you, you must of necessitie be armed and well appointed of all warlike Instruments, that ye maie by mine aide manfully withstand thē, for feare they ouercome and slea you, if they once finde you naked and vnarmed without Swordes and Billes. Neuertheless, for asmuch that this warre and fight, is not against flesh and blood, that is to saie, against other men, but against Principalities, Powers, and the Rulers of the darkenesse of this worlde, euill and wicked Spirites, and ye shall neuer doe good against them, neither bee able to ouercome them, without ye haue spirituall Armour, with, that valiant Champion, and Generall of mine Army, Saint Paul clerely expresseth and describeth, whereas he sayeth, Be yee therefore faithfull, constaunt and stedfast in the faith of our sauiour Iesus Christ, arming your selues with the spirituall armour of righteousnes & of light, that ye may be able te resist the violent and vehement deceauablenes of the enemy of your soules. Wherefore take vnto you the whole Armour of God, and leaue of nothing that may appertein for your defence & safegard, þ by me ye

Ephe. 6.

might be confirmed and founded vpon me, who am a sure and an immouable foundation & hard rock. Ye see how the Lance Knights, Swysses, & other men of warre, arme & prepare themselues, when they goe to the wartes, howe they take an Hawbergion, or any maner of the Armour, a Burgonet, a Sword, a Scutcheon or Target, and other peeces of armour, for feare of hurting. Euē so must ye put on spirituall armour, if ye wil fight a spirituall fight against spiritual wickednes. For first you must put on the trueth, for, & in stead of an Arming Girdle, to gird in your soule withall.

Then must your bodie be armed with true righteousnes, for feare ye bee not throwen out of the right way through false doctrine. After that, you must haue your feet shod with the preperation of the holy Gospel of peace: That is to say, ye must haue your thoughts, affections, and will, conformed and framed according to my Gospel, and directed by my word, least by them ye be lead to do ill, desiring something or other that is contrarie to the will of GOD, so that by that meane your enimy shall haue greater occasion to tempt and assaile you. But aboue all things yee must take the shield of faith, by which you may keepe diligent watch and ward, that ye distrust not my promyses, yee must receiue vpon this shield, all the fiery dartes of the wicked, for they shall not be able to hurt you. For it is the shield of myne ayde, and the Ensigne of my good will to you warde, if ye stedfastly beleeue in mee being as sure and firme, as an inuincible and immooouable wall, a-

gainst

gainst al mens doctrines, which being compared with my word, are very lyes. Ye must also take ye Helmet of saluation looking with a most certain hope, after the promise of saluation that I haue made you. Yee must also take in your right hand (as a thing most necessarie) the Sword of the spirite which is my word, wherewith you may beat downe all your aduersaries, that any way resist & gainesay you in this warre, & finially all other tribulations, aduersaries or contradictions. And it is not without cause that it is compared to a materiall sworde, for it cutteth and entreth euen vnto the deuiding of the soule. And by it, ye shall ouercome all things wherefore, if there come any amongest you, that will bring and shewe you any other sword then this to defend ye from your your enemies (that is to say, ỳ will teach ye mens doctrines and commaundements, by which yee may merit euerlasting life, and defend you from the assaults of Satan) Let them not come into your companie, nor haue any thing to doe with them, least ye be partakers of their wicked and damnable workes. And thinke all these to be lyers which bring not, and declare not this worde vnto you. For, by it, I created the heauen, the earth, and all creatures, which haue their power and working by the breath of may mouth. And therefore neither adde to, nor yet diminish from it: but vse it, as I haue often commaunded you, euen as my Secretaries and Chancellers haue left it vnto you. Howbeit, ye must exercise and handle this sword verie often, that yee may the er know to handle and vse it. That is to say,

diligently looke vpon, and studie the holy scriptures. To the ende ye may learne therein to know my will, and not to attempt and presume to doe any thing, without my word and speciall commaundement. And then I wil no more call ye my Seruants, but rather my Friendes, and welbeloued brethren. And then my worde shalbe vnto you in stead of a Clowde in the day, and a Piller of fire in the night, which shall lighten you as ye walke by the way, so that yee may walke in the darke, without stumbling, if ye follow it. Now (to conclude and knit vp my words, that ye may the better and easelier accompli the same) my mind and purpose is to send you to all my faithfull and elect, that they may once again vnderstand, that ye are my louing and best beloued Brethren, and that I receiue all those into my grace and fauoure, which loue and receiue mine only word. And that likewise I haue before foreseene, and do yet see, and knowe, all your tribulation, necessities and persecutions, frō which I promise at last to deliuer you, and besides to accept and heare your prayers as often and whensoeuer ye shal in trueth call vpon me, according to my commaundements, and likewise to deliuer you from false Pastours your aduersaries and seducers], reioycing and vnburdening by my holy worde, your Consciences of all false doubtes and prickes or stinges of sinne, which worde of mine, I haue caused at this present by my faithfull Messengers to be published among all nations, and declared to all people, to the end

to

mie diligence, and ignorance of all falle and wic-
ked preachers and curied hipocrites. And that
whatsoeuer they be that will not followe me, and
enter in to euerlasting life, must haistely depart
and leaue of from their wicked and damnable
companie. For, (after that my word shall once a-
gaine bee manifested to all men) I will quickely
come in all mildnesse, blessing and mercie, to
saue my children. And contrariwise, with terri-
ble rigour and seueritie, to damne, curse and
iudge to euerlasting condemnation, al miserable
and wretched sinners, that haue forsaken me, con-
temned my word, and afflicted my poore ones.

Wherefore I last of all admonish you my best
beloued brethren, that ye be no longer negligent,
sluggish and secure, to suffer your selues thus mi-
serably to bee seduced by false Preachers: But
that ye keepe a most diligent watch, and walke
in light of my most holy Gospell, looking shortly
for my ioyfull comming. For, ye neither knowe
the day nor yet the houre.

Giuen at the right hand of God my Father, in
the yere a thousand, fiue hundred, foure score and
foure, and fifty from mine incarnation.

Signed by Iesus Christ the Sonne
of the liuing God, and Sa-
uiour of the world.

FINIS.